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Stray Reflections

Stray ~~Thoughts~~ Reflections

Muhammad Iqbal
27th April 10.

Allama Iqbal's Note-Book

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Introduction

This note-book has been lying among Muhammad Iqbal's papers According to this note-book Iqbal started writing it on 27th April, 1910 It appears that he continued to write it for several months and then stopped for some unknown reason the Poet himself gave the title *Stray Reflections* to this note-book It contains odd jottings based on his impressions of the books he was reading at that time, his thoughts and feelings about the environment in which he lived, and reminiscences of his student days

Iqbal may have stopped writing the note-book, but most of these jotting as well as additional notes which he went on scribing during the subsequent years (and which are incorporated in this volume) did appear from time to time in different English Journals, news-papers etc of the subcontinent until 1932 (See *Thoughts and Reflections of Iqbal* ed by syed Abdul Wahid, *Mementos of Iqbal* ed by Rahim Bakhsh Shaheen, Discourses of Iqbal ed by Shahid Hussain Razzaqi, *Speeches, Writings and Statements*

of Iqbal ed by Latif Ahmad Sharwani and *A Rare Writing of Iqbal* ed by Afzal Haq Qarshi in *Iqbal Review* April 1983)

Although we may disagree with some of his ideas, this note-book enables us to glimpse the liveliness, richness, and fertility of Iqbal's mind We see the many-sidedness of his interests, and meet his views on a wide variety of subjects such as art, philosophy, literature, science, politics and religion He also refers to the psychological effects of Imperialism on a subjugated people

Iqbal's style is very simple, direct and forceful, his abruptness is sometimes startling Usually he expresses his thoughts in a few sentences or a paragraph, and although he is writing in prose, his style suggests the brevity of the poet who is attempting to communicate in a few words a wealth of meaning Apparently there is no continuity between the thoughts expressed in this note-book because they were not jotted down according to any fixed plan Nevertheless these notes reflect the Poet's quick and sensitive responses to many of the ideas and forces which were affecting him, and they assist us in gaining some understanding of the complexity of his character Iqbal is one of those thinkers who constantly surprises us with the un-expectedness and provocativeness of his thought Therefore, although most of us are familiar with his greatest

works, it would be wrong to assume that we have fully understood him

In 1910 Iqbal was thirty-three years old and was living in a flat in Anarkali Bazar He returned to Lahore in 1908 after having secured his Ph.D and having been called to the Bar On his return he was enrolled as an advocate and started practising in the courts of law At the same time, he joined the Government College, Lahore, as a professor of Philosophy After a year and a half he resigned his professorship at the Government College because he felt that he was not free to speak openly as long as he was in Government employment

In 1909 Morley-Minto Reforms were promulgated in India Under the new Indian Councils Act the principle of election through separate electorates had been introduced and was applied in a very limited way Apparently there was no political life of the kind that offered any acceptable opportunities of service to a person like Iqbal who was opposed to British Imperialism and concerned to work for the establishment of political independence of the people of the Indian sub-continent

In spite of Iqbal's severe financial difficulties, he was hesitant to serve the British Government even though a person with his qualifications could have been easily absorbed in the British system He was,

therefore, interested in the possibility of seeking some form of academic employment under a Muslim ruler where he could express his ideas freely A few months before beginning this note-book, it appears that he visited Hyderabad State for this object, but he returned to Lahore absolutely disgusted and disillusioned with the deadness prevalent among the people and obsequious attitude of the Nizam towards the British

Iqbal's letters to Atiya Begum written in this period show a man bitter and frustrated because of the oppressive pressure of the social customs of his community upon creative individuals like himself His letters are full of cynical disgust with the hypocrisy, narrowness and self-righteousness of the people among whom he was born

"I do not wish to enter any service," he wrote to her, "my object is to run away from this country as soon as possible My life is extremely miserable As a human being I have a right to happiness—if society or nature deny that to me, I deny both The only cure is that I should leave this wretched country for ever, or take refuge in liquor which makes suicide easier These dead barren leaves of books cannot yield happiness I have got sufficient fire in my soul to burn them up and all social conventions as well"

In another letter he burst forth

"I live a straightforward honest life; my heart is in perfect unison with my tongue People respect and admire hypocrisy If hypocrisy brings me fame, respect and admiration, I would rather die unknown and unlamented Let the many-headed monster of public give their dross of respect to others who act and live in accordance with his false ideals of religion and morality I cannot stoop to respect their conventions which suppress the innate freedom of man's mind"[2].

He was so unhappy at this time that in one letter dated 7th April, 1910 (a few weeks before beginning this note-book), he wrote to Atiya Begum

"But I have no enthusiasm for poetry, I feel as if somebody has slain my pretty muse and I am left widowed of all my imagination Perhaps the poem on Aurangzeb—whose tomb I have recently visited — will be my last"[3]

Although it was customary for the Anjuman Himayat-i-Islam, Lahore, to ask Iqbal to recite a poem at their annual session, he did not recite any poem on this occasion in 1910 There were dissensions within the Anjuman which led to litigation, and this also may have upset him. However, Iqbal did write a few poems during this period which were published in the local magazines, but they were not of very high quality It seems that his creative activity

was in abeyance during this year owing to his disillusionment and deep-seated frustration with what he saw around him It is possible that since he felt unable to write poetry, he turned instead to writing these notes This note-book, therefore, is the main work produced during 1910

It is a part of the strangeness of the creative process that periods of silence and retreat often seem to serve their own mysterious purpose Beneath the surface calm of Iqbal at this time there must have been violent storms In the following year, 1911, the Poet erupted in his vigorous protest to God, *Shikwa*. In this famous poem he proclaimed his anger at the decadence of the Muslims, and in his rage held God responsible for it From this time onwards his creative activity developed more and more, and almost every year saw the production of another brilliant work The lyrical poet who sang of love and suffering was gradually dying out and giving way to the philosopher and the moralist

The Indian National Congress was founded in 1885 when Iqbal was eight years old The Congress was founded on the principles of Victorian radicalism As time passed this organisation gained increasing prominence, because the Hindus were working through it for the cultural, political, economic and educational regeneration of their community

The condition of the Muslims of the Indian sub-continent was, however, completely different from that of the Hindus In the nineteenth century the political power in India had been completely snatched from the Muslims by the British, and the Muslim jurists had declared India *Dar al-Harb* (country of war) The followers of Syed Ahmad of Bareilly had been fighting against the British on the Frontier, and the allegation of treason for instigating the 1857 Mutiny had been levelled against the Muslims After the suppression of the 1857 Mutiny, the British adopted the policy of crushing the Muslims, and the Hindus supported this British policy for their own political and economic ends

The attitude of the British towards the Muslims changed in 1870 mainly owing to the sincere and untiring efforts of Syed Ahmad Khan He was the first Indian Muslim who had realised that the medieval Muslim political, social, cultural, educational and economic structures could not be implemented in modern times He also felt that to cope with the altered conditions, new social and economic structures were essential Such new structures were essential Such new structures could not be developed unless and until the Muslims discarded their old modes of education, assimilated the new sciences, and found a radically new attitude towards life

The experience of Syed Ahmad Khan had

shown him that the Hindu majority had little sympathy for the Muslims, rather they were suspicious of the Muslims progressing educationally and economically Accordingly he arrived at the conclusion that it was necessary for the Muslims that they should entirely concentrate on the acquisition of modern education and the development of their economic life He thought that they should, under no circumstances, abandon their support of the British

Thus in 1886 Syed Ahmad Khan founded, in opposition to the Indian National Congress, the Muhammedan Educational Congress at Aligarh In the following year, in his famous speech, he warned the Muslims that educationally and economically they were not in any position to participate in the political life of the country He also pointed out to them that if the democratic principle was introduced in India, the Muslims would find themselves completely at the mercy of the Hindu majority

In 1893 when the Indian National Congress came under the influence of Tilak and the inflammatory speeches of this Hindu nationalist led to a serious Hindu-Muslim riots in Bombay, syed Ahmad Khan founded at Aligarh an organisation called the Muhammedan Anglo-Oriental Defence of Upper India for the safeguarding of the rights of the Muslims. Two years after his death, i e in 1900, when the Hindus had launched a movement for the re-

placement of Urdu by Hindi in India, an Urdu Defence association was founded at Aligarh In the following year, the Muhammedan Political Organisation came into being at Aligarh and, although this organisation remained active until 1903, it was only used to support the British rather than to train the Muslims in political life

In 1906 when it appeared that the British under pressure from the Indian National Congress were going to introduce some form of elected representation in India, some of the members of the Muslim upper class and landlords who had always followed the political policy of Syed ahmad Khan founded a political organisation called the All-India Muslim League This organisation was not founded on radical or progressive principles, but was based on conservative and reactionary principles As a result, the Muslim League failed to develop any living contact with the Muslim masses There was, however, one achievement the Muslims demand for separate electorates was conceded through this organisation

During this phase of Muslim history, such organisations as were founded had only limited objects They could not be called political organisations because their objects were confined to the propagation of modern education among the Muslims, to the unconditional support of the British, and to defence

against the rising power of the Hindu majority Thus, although during the life-time of syed ahmad Khan and after his death the older and the younger generations of the Muslim upper class and landlords continued to support his political policies, the younger generation of the Muslim middle class only supported these policies for a few years after his death and then they abandoned them

Iqbal belonged to the younger generation of the Muslim middle class He received his early education in Sialkot under Maulana Syed Mir Hasan, an enthusiastic follower of Syed Ahmad Khan It can be deduced that Iqbal became acquainted with the Aligarh movement through the Maulana, and justified its aims in the earlier part of his career

Iqbal left Sialkot and came to study in Lahore at the age of eighteen Like any other sensitive young Muslim he was aware of the tensions and frustrations of his age The degraded condition of the Muslim world was not hidden from him

The Ottoman Empire was tottering The Central Asian Muslim Republics had been absorbed into Tsarist Russia. the old dynasty in Iran was decaying and the economy of the country was collapsing. In China the Muslim provinces had been absorbed into the Chinese Nationalist Empire and the Muslims had ceased to exist as a distinct political

entity In Eastern Europe also the Muslims were gradually being driven out Egypt was under the heels of the British France was preparing to seize Morocco The Dutch were ruthlessly oppressing and exploiting the Indonesian Muslims After the suppression of the 1857 Mutiny the Muslims of the Indian sub-continent had given up all hope of regaining their lost freedom and political power

In this condition of despair the Indian Muslims turned their eyes towards the movement for Islamic solidarity under the leadership of the Ottoman Sultan-Caliph who was the only independent Muslim power left in the world But the European Colonial Powers sought to destroy even this last remnant of Muslim civilisation The British were instigating the Greeks to rebel against the Ottomans, and this had increased the hostility of the Indian Muslims towards their British rulers

Syed Ahmad Khan, remembering the disastrous effects of the 1857 Mutiny, was always anxious to prevent any further political uprising by the Indian Muslims against their British rulers. He was mainly concerned to protect the edifice he had erected for the peaceful progress and betterment of the Muslim community. He, therefore, attempted to prevent the Indian Muslims from taking any part in the political struggles which elsewhere convulsed the Muslim world

Syed Ahmad khan and his followers rejected the fiery appeals of Jamal al-Din Afghani when the latter came to India in 1882 The movement for Islamic solidarity was largely the creation of Jamal al-Din Afghani He believed that unity of purpose among the Muslims was the only weapon with which they could hope to frustrate and defeat European Imperialisms His message elicited response in some part of the Muslim world and numerous societies were founded to propagate his ideas

Despite the hostile attitude of Syed Ahmad Khan and his followers, many young Muslims responded with enthusiasm to the appeal of Jamal al-Din Afghani The reformer left many disciples behind him in India Iqbal was one of the members of the younger generation of the Indian Muslims who were profoundly influenced by Jamal al-Din Afghani's vision of Islamic solidarity

Iqbal wrote many poems in the period from 1899 to 1904 in which he bewailed the miserable condition of the Indian Muslims and lamented the sorrows of the Muslims of the world entangled in their bitter struggle for independence. He spoke of the Muslim nation as *Tasvir-e-Dard* (Portrait of Pain), and as *Nala-i-Yatim* (The Sighing of an Orphan). He brought forth *Faryad Ba-hazur Sarwar-i-Kainaat* (A Complaint to the Prophet).

Iqbal was in Europe from 1905 to 1908. These years seem to have convinced him fully that solidarity among the Muslim peoples was the only possible hope for the survival of Islam He saw everywhere around him the collapse and decay of the Muslims, and he could see that soon there might be no trace of independent Islam left in the world

Before accepting the vision of Islamic solidarity, Iqbal had passed through different phases in the development of his philosophical and political ideas For instance, in this very note-book he confesses that he was saved by Wordsworth from atheism in his student days This atheism of his student days indicates the questioning and searching nature of his mind, he was never one to accept the validity of anything merely on the authority of others The Muslim mystics call this kind of atheism Hijab (Veil) and they subdivide it into two types. The first type of Hijab is that veil which cannot be lifted; it is as if the heart of the person is completely sealed This is the permanent atheist who is absolutely static and incapable of change

The second type, Hijab-i-Haq, is justifiable atheism which originates in doubt and leads to belief The inner self of such a person is constantly struggling to discover God and to learn to distinguish between Good and Evil. Such atheism is only a passing phase in the development of a searching

mind, and is common to many of the greatest Muslim thinkers as well as to many philosophers and poets in other faiths.

It may be asked why Wordsworth had this effect on him when Iqbal had been given a traditional Muslim education Iqbal's questioning, however, reveals his readiness to break away from the narrowness of his own tradition Since he had entered the intellectual turmoil of the nineteenth-century European thought, it is not surprising that he found in Wordsworth, as did many other searching minds like John Stuart Mill, an intelligible answer to the emptiness of rationalism It is a tribute to the quality of his mind that he was not led more deeply astray by the general atheistic and materialistic trends in the thought of his age

Any student of Islamic mysticism would say that Wordsworth comes very close to the pantheistic teachings of Ibn al-Arabi So it is easy to conclude that Iqbal, during this phase of his mental development, became a pantheist and accepted the influence of Hafiz — the great Persian pantheistic poet He started as a lyrical poet and at the same time founded his political ideas on a pantheistic philosophy Accordingly he wrote poems in support of Indian nationalism But this was also merely a passing phase. His three years' stay in Europe brought a complete revolution in the mind of Iqbal

He discarded pantheism as an unsatisfactory philosophy and turned instead to the principle of Islamic solidarity as the foundation of his thought Later, when the Middle East came under the spell of nationalism, Iqbal became the first exponent of 'Muslim nationalism' in the Indian sub-continent and until his death in 1938 supported this cause vigorously It was the growth of 'Muslim nationalism' which led to the bifurcation of the Indian nationalist movement and eventually resulted in the secession of Islam from India One of Iqbal's letters, written in 1909, reflects the change that had taken place in him

"I have myself been of the view that religious differences should disappear from this country (India), and even now act on this principle in my private life. But now I think that the preservation of their separate national entities is desirable for both the Hindus and the Muslims The vision of a common nationhood for India is a beautiful ideal and has a poetic appeal, but looking to the present conditions and the unconscious trends of the two communities, appears incapable of fulfillment"

If Iqbal had lived to see the establishment of Pakistan (the realisation in a concrete form of his abstract and nebulous political ideal) it is certain that he would have developed into yet another phase, and laid the foundations of what may be termed

'Pakistani nationalism' But he died at a stage when Indian Islam was still struggling to gain independence from the British and, at the same time, emancipation from the Hindus Those were the times when supporting the cause of territorial nationalism or patriotism in the Indian sub-continent meant the submergence of the Muslims into the majority community and their extinction as a distinct political entity. Iqbal, therefore, took pains in providing a religio-philosophical justification for the rejection of territorial nationalism and patriotism, although he approved of the growth of territorial nationalism and patriotism in the countries of the Middle East In his own words

'Nationalism in the sense of love of one's country and even readiness to die for its honour is a part of the Muslim's faith, it comes into conflict with Islam only when it begins to play the role of a political concept and claims to be a principle of human solidarity demanding that Islam should recede to the background of a mere private opinion and cease to be a living factor in the national life In Turkey, Persia, Egypt and other Muslim countries it will never become a problem In these countries the Muslims constitute an overwhelming majority and their minorities, i.e. Jews, Christians and Zoroastrians, according to the law of Islam, are either 'People of the Book' or 'Like' the People of the Book', with whom the law of Islam allows free social rela-

tions including matrimonial alliances It becomes a problem for the Muslims only in countries where they happen to be in a minority, and nationalism demands their complete self-effacement In majority countries Islam accommodates nationalism for there Islam and nationalism are practically identical, in minority countries it is justified in seeking self-determination as a cultural unit In either case, it is thoroughly consistent with itself" (*Islam and Ahmadism*, pp 43, 44)

In 1908 when he returned from Europe the position of the Muslims in the Middle East was very insecure The European Colonial Powers were either putting economic pressure on the Muslim lands or were occupying them one after the other There was unrest in the whole of the middle East The expansionist policy of th European Colonial Powers had resulted in the growth of a violent type of Muslim nationalism It engendered a patriotic spirit throughout the Muslim world wars of independence were being planned all over the Middle East But in Muslim India, as has already been noted, political activity was forbidden to the Muslims the Muslim League was completely in the clutches of the upper classes who were unconditionally loyal to the British These upper class Muslims seemed to be interested only in safeguarding their own interests and were completely unconcerned with the troubles and miseries of the Muslims of the Middle East

Although political discontent was stirring the hearts of the Muslim masses of the Indian sub-continent, there was at this time no real leadership to direct their discontent into effective channels In the following year, however, when the Muslims had been thrown out from the balkans, Iran was involved in a life-and-death struggle, and the plains of Tripoli were red with Muslim blood, Iqbal exploded into *Shikwa* and *Jawab-i-Shikwa*. A series of other dynamic and creative works like *Asrar-i Khudi* and *Rumuz-i-Bekhudi* rapidly followed Thus Iqbal's voice was gradually stirring the Muslims and determining a direction for them

Although the amount of literature which has been written on Iqbal is much greater than what has been written on any other Muslim poet, there is still nothing available which does justice to the humanity and complexity of the man, and to his deep involvement with and life-giving response to the deadness of the world in which he lived. What Iqbal did was to discover inspiration from the Islamic past, and to make use of that inspiration in relation to the problems of his age He was by no means a dreamer of vague fantasies or a backward-looking romantic Rather he was always essentially a realistic and practical man whose entire object was to communicate with the common man and to see that his ideals were effectively implemented in a particular society

This note-book contains the germs of many of the major ideas which were developed and elaborated later in his poetical and philosophical works It may be observed that he thought of history as a process, and that he believed that the spiritual and philosophical ideas of a community were largely the expression of its *political* environment He also believed that the implementation of sound political structures was essential for the development of the character of a people In his belief about the unique purpose of the Muslims in history, and his comments on the vital significance of good government for building up character, one can see the basis for his future insistence on the need for a separate state for the Muslims of the Indian sub-continent

"To my mind," he writes in this note-book, 'government, whatever its form, is one of the determining forces of a people's character Ever since their political fall the Musalmans of India have undergone a rapid ethical deterioration . We are, I believe, still indispensable to the world as the only testimony to the absolute Unity of God'

Life, to Iqbal, meant *struggle*. Therefore, to him, the end of education was preparation for struggle, rather than the cultivation of intellectual superiority He speaks frequently of the necessity of power and the importance of the powerful man To him even sinners who act creatively are better than apathetic

virtuous people. He thought the decay of the Muslims was partly a result of their adherence to passive virtues such as slavish obedience and humility

Iqbal's emphasis on power has often been criticised by some of the Western writers who accuse him of Fascist tendencies Such critics generally fail, however, to grasp the nature of the social and political context in which the Muslim Poet was speaking His object was to stir the Muslims to act vigorously for the acquisition of power because only their action could save them from their condition of political subjugation and moral decay

He was acutely conscious of the collapse of the communal economy of the Indian Muslims, and regarded their poverty as one of the important reasons for their ethical deterioration In his first published Urdu prose work entitled *Ilm al-Iqtisad* (The Science of Economics) which he wrote before he went to Europe, he maintained that the study of Economics was extremely essential in India because of the appaling poverty in the country. In his words, the nations who do not care to improve their social and economic conditions are bound to be obliterated

It would not be wrong to say that the works which have so far been produced on Iqbal have generally failed to bring his ideals home to the common man. Why is it, it may be asked, that in the more

than forty years since his death most of the writings about Iqbal have been superficial and insignificant?

One reason seems to be the development of a trend in Pakistan of quoting odd verses of Iqbal or talking about his ideas without having any deeper understanding of what the man actually said or meant (or in what context he said or meant) While discussing Milton in this note-book, Iqbal has quoted a remark of Voltaire (the famous French satirist) on Milton. Voltaire is reported to have said that Milton's popularity will go on increasing because nobody reads the man This remark of Voltaire could be regarded as equally true about Iqbal in Pakistan

Another reason seems to be the political significance attached to his name The left-wing 'intellectuals' of Pakistan have always regarded Iqbal as a stumbling block, an obstinate barrier or a kind of protective wall which has to be demolished before the Muslims could be made to accept their 'progressive' views The left-wing 'intellectuals,' therefore, try to pull Iqbal down whenever they get an opportunity On the other hand, the right-wing 'intellectuals' of Pakistan, who claim to own Iqbal, have their own pre-conceived notions about him They, indeed, stand for Islam, but, in their zeal to 'protect' Iqbal from the dirty hands of the left-wingers (and from those who attack Iqbal on religious or rather sectarian grounds, or detract him out of

provincial or regional considerations), they depict the Muslim Poet as holding such views which they think he should have held. Consequently, Iqbal is represented as a 'conservative' and a 'reactionary', and everything that is written on him by this group of 'intellectuals' fails to capture or interpret the exciting, dynamic and forward-looking qualities of his thought

Still another reason seems to be the medieval type of love for the obscure and the abstract which is characteristic of many of our scholars and which tends to paralyse their minds and to prohibit the development of genuine and creative research among us Such scholars tend to do only static research, and their achievement is to represent Iqbal—the warm and human iconoclast—as a cold and forbidding idol Such people tell us that Iqbal's greatness lies where he is incomprehensible and not where his ideals could be implemented. The effect of such literature about Iqbal is to pin him like a dead fly on the wall rather than to mediate his ideals to the people so that he might become a living force in our minds — inspiring, directing and sustaining us in our struggle to reconstruct our cultural, social, economic and political life

These scholars generally fail to relate Iqbal's ideals to our contemporary problems in the same way as the Poet related the Islamic past to the struggles

of his times The crux of Iqbal's teaching is his vision of the Muslim society of the future, a society devoted to the full development of individuals in their capacity as *co-workers* with God He was, therefore, the first Muslim in the Indian sub-continent to express a coherent demand for the establishment of Islamic socialism A genuine response to Iqbal would be the development of economic and other structures through which the realisation of his vision could be facilitated Iqbal stood for passionate action, not scholastic quibbling Unfortunately, in spite of the many efforts to popularise the ideals of Iqbal, he remains lying as a jewel in the dust

This note-book is part of the papers of Iqbal which contain letters, unpublished articles etc and is displayed along with other documents at the Allama Iqbal Museum The present volume is the second and enlarged edition thereof The jottings etc of Iqbal have been left intact as they were arranged in the note-book by the Poet himself Notes scribed during the subsequent years have also been added, but no alteration has been made in the original text except for the addition of numbers and titles for the different subjects which the Poet discusses These additions have been made so that we could have some understanding of the variety and richness of the ideas which were occupying the Poet's mind

JAVAID IQBAL

Plate One

Art

Art is a sacred lie

The Discovery

Our Soul discovers itself when we come into contact with a great mind It is not until I had realised the infinitude of *Goethe*'s imagination that I discovered the narrow breadth of my own

Human Intellect

Human Intellect is nature's attempt at self-criticism

The Economics of Charity

The charitable man really helps the non-charitable, not the indigent For what is given to the poor is virtually given away to those who do not give anything to the poor The non-charitable, therefore, are kept in their state of non-benevolence, and the benevolent man pays for them This is the economics of charity

The Existence of God

My friends often ask me, "Do you believe in the existence of God?" I think I am entitled to know the meaning of the terms used in this question before I answer it. My friends ought to explain to me what they mean by "believe," "existence" and "God", especially by the last two, if they want an answer to their question I confess I do not understand these terms, and whenever I cross-examine them I find that they do not understand them either

A Dialogue

Heart -"It is absolutely certain that God does exists "

Head -"But, my dear boy! existence is one of my categories, and you have no right to use it "

Heart -"So much the better, my Aristotle!"

The Satisfaction of vanity

The satisfaction of vanity has an economic value with us Call me Sub-Assistant Surgeon instead of Hospital Assistance and I am quite contented even if you do not increase my salary

Cruel psychology

Excuse me a bit of cruel psychology You fail in your enterprise, and now you wish to leave your home and try your luck in other climes It is not because your ambition has received a fresh spur from your failure, but chiefly because you which to hide your face from those who have witnessed your failure

The Power of belief

Belief is a great power When I see that a proposition of mine is believed by another mind, my own conviction of its truth is thereby immensly increased

The God of Islam

Charistianity describes God as love; Islam as power. How shall we decide between the two conceptions? I think the history of mankind and of the universe as a whole must tell us as to which of the two conceptions is truer I find that God reveals Himself in history more as power than love. I do not deny the love of God, I mean that, on the basis of our historical experience, God is better described as power

Hegel's system of philosophy

Hegel's system of philosophy is an epic poem in prose

15th May, 1910

Yesterday morning at about 4, I saw that glorious visitor of our hemisphere known as Halley's comet Once in seventy-five years this superb swimmer of infinite space appears on our skies It is only with the eyes of my grandsons that I shall see it again The state of my mind was quite unique I felt as if some thing indescribably vast had been closed up within the narrow limits of my clay, Yet the thought that I could not see this wanderer again brought home to me the painful fact of my littleness For the moment all ambition was killed in me

Plate Two

Forms of government

"Let fools fight for the forms of government," says *Alexander Pope* I cannot agree with this political philosophy To my mind, government, whatever its form, is one of the determining forces of a people's character Loss of political power is equally ruinous to nations' character Ever since their political fall the Musalmans of India have undergone a rapid ethical deterioration Of all the Muslim communities of the world they are probably the meanest in point of character I do not mean to deplore our former greatness in this country, for, I confess, I am almost a fatalist in regard to the various forces that ultimately decide the destinies of nations As a political force we are perhaps no longer required, but we are, I believe, still indispensable to the world as the only testimony to the absolute Unity of God Our value among nations, then, is purely evidential

Poetry and logical truth

It is idle to seek logical truth in poetry The ideal of imagination is beauty, not truth Do not then try to show a poet's greatness by quoting passages from his works which, in your opinion, embody scientific truth

Personal immortality

Personal immortality is not a state, it is a process. I think the distinction of spirit and body has done a lot of harm Several religious systems have been based on this erroneous distinction Man is essentially an energy, a force, or rather a combination of forces which admit of various arrangements One definite arrangement of these forces is personality — whether it is a purely chance arrangement does not concern me here I accept it as a fact among other facts of nature, and try to find out whether this arrangement of forces — so dear to us — can continue as it is. Is it then possible that these forces should continue to work in the same direction as they are working in a living, healthy personality? I think it is Let human personality be represented by a circle — which is only another way of saying that these forces result in describing a definite circle which may be obliterated by an upsettal of the arrangement of forces constituting it How then can we manage to secure the continuance of this circle? Evidently by energising in a way calculated to assist the constitutive forces in their regular routine of work. You must

give up all those modes of activity which have a tendency to dissolve personality, e g humility, contentment, slavish obedience, modes of human action which have been erroneously dignified by the name of virtue On the other hand, high ambition, generosity, charity and a just pride in our traditions and power fortify the sense of personality

Personality being the dearest possession of man must be looked upon as the ultimate good It must work as a standard to test the worth of our actions That is good which has a tendency to give us the sense of personality, that is bad which has a tendency to suppress and ultimately dissolve personality By adopting a mode of life calculated to strengthen personality we are really fighting against death — a shock which may dissolve the arrangement of forces we call personality Personal immortality then lies in our own hands It requires an effort to secure the immortality of the person The idea I have dropped here has far-reaching consequences I wish I could have time to discuss the comparative value of Islam, Buddhism and Christianity from the standpoint of this idea, but unfortunately I am too busy to work out the details

History

History is a sort of applied ethics If ethics is to be an experimental science like other sciences, it must be based on the revelations of human experience. A public declaration of this view will surely shock the susceptibilities even of those who claim to be orthodox in morality but whose public conduct is determined by the teachings of history.

Metaphysics

I confess I am a bit tired of metaphysics But whenever I happen to argue with people I find that their arguments are always based on certain propositions which they assume without criticism I am, therefore, driven to examine the value of these propositions. The practical in all its shapes drives me back to the speculative It seems to me to be impossible to get rid of metaphysics altogether

Fanaticism

All nations accuse us of fanaticism I admit the charge — I go further and say that we are justified in our fanaticism. Translated in the language of biology fanaticism is nothing but the principle of individuation working in the case of group In this sense all forms of life are more or less fanatical and ought to be so if they care for their collective life And as a matter of fact all nations are fanatical Criticise an English-man's religion, he is immovable, but criticise his civilisation, his country or the behaviour of his nation in any sphere of activity and you will bring out his innate fanaticism The reason is that his nationality does not depend on religion, it has a geographical basis — his country His fanaticism then is justly roused when you criticise his country Our position, however, is fundamentally different With us nationality is a pure idea, it has no material basis Our only rallying point is a sort of mental agreement in a certain view of the world If then our fanaticism is roused when our religion is criticised, I think we are as much justified in our fanaticism as an Englishman is when his civilisation is denounced

The feeling in both cases is the same though associated with different objects Fanaticism is patriotism for religion, patriotism, fanaticism for country

Patriotism

Islam appeared as a protest against idolatry. And what is patriotism but a subtle form of idolatry, a deification of a material object The patriotic songs of various nations will bear me out in my calling patriotism a deification of a material object Islam could not tolerate idolatry in any form It is our eternal mission to protest against idolatry in all its forms What was to be demolished by Islam could not be made the very principle of its structure as a political community The fact that the Prophet prospered and died in a place not his birth-place is perhaps a mystic hint to the same effect

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Plate Three

Justice

Justice is an inestimable treasure, but we must guard it against the thief of mercy

Muslim Solidarity

From what I have said above on Islam and patriotism it follows that our solidarity as a community rests on our hold on the religious principle the moment this hold is loosened we are nowhere Probably the fate of the Jews will befall us And what can we do in order to tighten the hold? Who is the principal depositary of religion in a community? It is the woman the Musalman woman ought to receive sound religious education, for she is virtually the maker of the community I do not believe in an absolute system of education Education, like other things, is determined by the needs of a community For our purposes religious education is quite sufficient for the Muslim girl All subjects which have a tendency to de-womanise and to de-Muslimise her must be carefully excluded from her education But our educationists are still groping in the dark, they have not yet been able to prescribe a course of study for our girls. They are, perhaps, too much dazzled by the glamour of western ideals to realise the difference between Islamism which constructs nationality out of a purely abstract idea, i e religion, and "western-

ism," the very life-blood of whose concept of nationality is a concrete thing, i e country

The German Nation

In the economy of nature each nation has a function allotted to it The function of the German nation is the organisation of human knowledge But they have recently started on a commercial enterprise which may give them an empire, but they will have to suffer the displacement of a higher ideal by the all-absorbing spirit of trade

The Modern Hindu

It is extremely interesting to watch the birth and growth of a new ideal among a people O! the enthusiasm it inspires and the force with which it attracts all the energies of a people to one common centre! The modern Hindu is quite a phenomenon To me his behaviour is more of a psychological than a political study It seems that the ideal of political freedom which is an absolutely new experience to him has seized his entire soul, turning the various streams of his energy from their wonted channels and bringing them to pour forth their whole force into this new channel of activity When he has passed through this experience he will realise his loss He will be transformed into an absolutely new people — new in the sense that he will no longer find himself dominated by the ethical ideals of his ancestors whose sublime fancies have been a source of perpetual consolation to many a distressed mind Nations are mothers of ideals; but ideals, in course of time, become pregnant and give birth to new nations

Right and might

Philosphy is the logic of right, history the logic of might The canons of this latter logic appear to be more sound than those of her sister logic

The future of afghanistan

The verdict of history is that buffer states have never been able to form themselves into great political units So was the case with Syria — a buffer state between the Empire of Rome and that of the Persians It seems difficult to forecast the future of Afghanistan.

Life as criticism of poetry

Matthew Arnold defines poetry as criticism of life That life is criticism of poetry is equally true

European christianity

In the sphere of human thought *Muhammad*, *Buddha* and *Kant* were probably the greatest revolutionaries In the sphere of action *Napoleon* stands unrivalled I do not include *Christ* among the world's revolutionaries, since the movement initiated by him was soon absorbed by pre-Christian paganism European Christianity seems to me to be nothing more than a feeble translation of ancient paganism in the language of Semitic theology

Christ and Spinoza

The Jewish race has produced only two great men — *Christ* and *Spinoza*. The former was *God incarnated in the Son*, the latter in the universe *Spinoza* was only a completion of the greatest teacher of his race

Plate Four

Aristotle

I have the greatest respect for *Aristotle*, not only because I (living in the twentieth century) know him much better than the older generations of my community, but also because of his vast influence on the thought of my people The tinge, however, of ingratitude revealed in his criticism of *Plato's doctrine* of ideas withholds me from giving him my fullest admiration. I do not deny the truth contains in his criticism of his master's views, but I detest the spirit in which he chooses to approach them

The Madness of Nietzsche

There are strange inconsistencies in the nature of man If I marry a prostitute I indicate thereby that I do not object to such nasty alliances But if you make my conduct the subject of a story I take it ill — I condemn in theory what I permit in practice The philosophy of *Nietzsche* — at least in the domain of ethics — is an attempt rationally to justify the conduct of Europe, yet this great prophet of aristocracy is universally condemned in Europe Only a few have realised the meaning of his madness

Aurangzeb

The political genius of *Aurangzeb* was extremely comprehensive His one aim of life was, as it were, to subsume the various communities of this country under the notion of one universal empire But in securing this imperial unity he erroneously listened to the dictates of his indomitable courage which had no sufficient background of political experience behind it Ignoring the factor of time in the political evolution of his contemplated empire he started an endless struggle in the hope that he would be able to unify the discordant political units of India in his own life-time He failed to Islamise (not in the religious sense) India just as *Alexander* had failed to Hellenise Asia. The Englishman, however, came fully equipped with the political experiences of the nations of antiquity — and his patience and tortoise-like perseverance succeeded where the hasty genius of *Aurangzeb* had failed Conquest does not necessarily mean unity Moreover, the history of the preceding Muslim dynasties had taught *Aurangzeb* that the strength of Islam in India did not depend, as his great ancestor *Akbar* had thought, so much on the good-

will of the people of this land as on the strength of the ruling race With all his keen political perception, however, he could not undo the doings of his forefathers *Sevajee* was not a product of *Aurangzeb's* reign, *the Maharatta* owed his existence to social and political forces called into being by the policy of *Akbar* *Aurangzeb's* political perception, though true, was too late. Yet considering the significance of this perception he must be looked upon as the founder of Musalman nationality in India I am sure posterity will one day recognise the truth of what I say Among the English administrators of India, it was *Lord Curzon* who first perceived the truth about the power of England in India. Hindu nationalism is wrongly attributed to his policy Time will, I believe, show that it owes its existence to the policy of *Lord Ripon*. It is, therefore, clear that in their political purpose and perception both *the Mughals* and *the English* agree I see no reason why the English agree. I see no reason why the English historian should condemn *Aurangzeb* whose imperial ideal his countrymen have followed and whose political perception they have corroborated. *Aurangzeb's* political method was certainly very rough; but the ethical worth of his method ought to be judged from the stand-point of the age in which he lived and worked.

The conquest of Persia

If you ask me what is the most important event in the history of Islam, I shall say without any hesitation *The Conquest of Persia*. The battle of Nehawand gave the Arabs not only a beautiful country, but also an ancient civilization, or, more properly, a people who could make a new civilisation with the Semitic and Aryan material Our Muslim civilisation is a product of the cross-fertilisation of the Semitic and the Aryan ideas It is a child who inherits the softness and refinement of his *Aryan mother*, and the sterling character of his Semitic father. But for the conquest of Persia, the civilisation of Islam would have been one-sided The conquest of Persia gave us what the conquest of Greece gave to *the Romans*

Ghalib

As for as I can see *Mirza Ghalib*—the Persian poet—is probably the only permanent contribution that we—Indian Muslims—have made to the general Muslim literature Indeed he is one of those poets whose imagination and intellect place them above the narrow limitations of creed and nationality His recognition is yet to come

The tutelage of nations

A disinterested foreign rule is an impossibility Yet the tutelage of nations is a necessity The fee paid for this tuition is sometimes a nation's daily bread *The Maxicans* had to undergo a severe training under the Spaniards before they could undertake to manage their own affairs

The Popularity of a Poem

The popularity of a poem does not depend on the amount of logical truth revealed in it Goldsmith's "Deserted Village" is extremely popular, yet the poem is full of scientific inaccuracies and bad economic reasoning

Hegel, Goethe, Ghalib, Bedil and Wordsworth

I confess I owe a great deal to *Hegel, Goethe, Mirza Ghalib, Mirza Abdul Qadir Bedil* and *Wordsworth*. The first two led me into the "inside" of things, the third and fourth taught me how to remain oriental in spirit and expression after having assimilated foreign ideals of poetry, and the last saved me from atheism in my student days

Plate Five

Parables

To explain the deepest truths of life in the form of homely parables requires extraordinary genius *Shakespeare*, *Maulana Rum (Jalaluddin)* and *Jesus Christ* are probably the only illustrations of this rare type of genius

The Jewish contribution to civilisation

In the development of universal civilisation the Jewish factor cannot be regarded as a negligible quantity *The Jews* were probably the first framers of the principles of business morality summed up in the idea of righteousness

Mazzini

The true sphere of *Mazzini* was literature, not politics The gain of Italy is not much compared to the loss which the world has suffered by his devotion to politics.

The Dependence of Science on metaphysics

Modern science ought not to mock at metaphysics, for it was a metaphysician — *Liebnitz* — who first gave science her working idea of matter The "substance," said he, is essentially "force," "resistance " Borrowing this notion from metaphysics, science devotes herself to the study of the behavior of this force And it is clear that she could not have discovered it for herself

Modern Science and Democracy

Ideas act and react on each other The growing spirit of individualism in politics is not without its influence on contemporary scientific thought Modern thought regards the universe a democracy of living atoms

The relationship of ideas to Their historical context

The progress of thought cannot be divorced from other phases of human activity Our histories of philosophy tell us what various peoples have thought, but they give us no information as to the various causes — social and political — which have determined the character of human thought To write a complete history of philosophy would certainly be a tremendous task A mere theologian cannot fully reveal to his readers the rich content of Luther's Reform We are apt to isolate great ideas from the general stream of man's intellectual activity

Polygamy

The institution of polygamy was never meant to be a universal institution It was permitted to exist in order to meet certain difficulties which are not peculiar to Muslim society alone The worst of permitted things, according to Islam, is "divorce " It was partly to avoid "divorce" becoming a common social phenomenon that polygamy was tolerated Of the two social evils — divorce and polygamy — (evils if universalised), the latter is certainly the lesser But the avoidance of divorce is perhaps not the only justification for this institution, it is partly a concession to the nature of the male who, according to this institution, is allowed to indulge in his inclination for variety — without escaping scot-free from the responsibility arising out of this indulgence. In England the individual, does in some cases, indulge in such inclinations, but the law leaves him absolutely free from the responsibility which may arise from his sexual freedom. He is not responsible for the education of the children he produces. Nor can such children inherit their father. The consequences, in some cases, are awful. France has been compelled to recog-

nise prostitution as a social institution which it is the ugly duty of the State to keep healthy But perhaps the greatest criticism on monogamy is the existence of the superfluous women in several European countries where various forces of a social and political nature are tending to enhance the number of women who cannot secure husbands They cannot become mothers, and consequently they are driven to seek interests other than the bringing up of children They are compelled to "conceive" ideas instead of children Recently they have conceived the inspiring idea of "votes for women " This is really an attempt on the part of the superfluous woman, or, if you like an attempt on her behalf, to create "interests" for her in the sphere of politics If a society cannot allow their women to produce and bring up children they must give them something else to be occupied with *The Suffragette movement* in Europe is at bottom a cry for husbands rather than votes To me it is nothing more than a riot of the unemployed

The spiritual ideal of the German Nation

It is *Goethe's Faust* — not the books supposed to have been written by the *Galilean Fishermen* — which reveals the spiritual ideals of the German nation. And the Germans are fully conscious of it

On loving one's enemies

Love is more than elixir The latter is supposed to turn baser metals into gold, the former turns all the baser passions into itself *Christ* and *Buddha* were absolutely correct in their perception of the nature of love, but in their passion for ethical idealism they ignored the facts of life It is too much to expect of man to love his enemies Some extraordinary individuals may have realised this maxim in their life, but as a principle of national morality the maxim clearly falls down The results of the Russo-Japanese war would have been different if the Japanese had acted on the principles of morality associated with their religion

Ideas

Individuals and nations die, but their children, i e ideas, never die

White man's burden

An English gentleman once told me that he hated the Jews, because they believed themselves to be the Chosen People of God — a belief which implies and perhaps justifies contempt of other nations He did not remember that the phrase *White Man's Burden concealed the same Jewish belief in a different garb*

Plate Six

Goethe's Faust

Goethe picked up an ordinary legend and filled it with the whole experience of the nineteenth century — nay, the entire experience of the human race this transformation of an ordinary legend into a systematic expression of man's ultimate ideal is nothing short of Divine workmanship It is as good as the creation of a beautiful universe out of the choas of formless matter

Milton

The Puritan theology of *Milton* cannot appeal to the imagination of our age Very few people read him *Voltaire* is quite true in saying that *Milton's* popularity will go on increasing because nobody reads him. There is, however, one thing in *Milton*. No poet has been more serious about his task than he His style — a gigantic architecture consecrated to false deities — will always stand untouched by the palsied hand of time

The Soul of Oscar Wild

The soul of *Oscar Wilde* is more Persian than English.

Robber nations

The spendthrift is nature's own child She does not like the accumulation of large masses of wealth in the hands of a few individuals When the maker of a family succeeds in amassing a fortune, it often happens that in the third or even in the second generation a spendthrift appears and scatters the whole wealth But for this agent of nature the circulation of wealth would be clogged What is true of individuals is also true of nations When a nation, by industry or otherwise, amasses and hoards up wealth — thus clogging the wheel of the world's industry, the working of which depends on the continual circulation of money —robber nations appear on the scene and set the imprisoned wealth at liberty *Warren Hastings*, *Clive* and *Mahmud* are the representative types of such nations which are unconscious agents of nature in the advancement of world's industry The robbery of *Warren Hastings* finds its true explanation in the history of the European currencies in the seventeenth and eighteenth centuries

The memory of Man

The memory of man is generally bad except for the offences he receives from his fellow-men

Amusements in muslim Countries

There are no amusements in Muslim countries — no theaters, no music-halls, no concerts, and better so The desire for amusement once satisfied soon becomes insatiable The experience of European countries clearly proves this deplorable fact The absence of amusement in Muslim countries indicates neither poverty nor austerity nor bluntness of the sense for enjoyment, it reveals that the people of these countries find ample amusement and enjoyment in the quiet circles of their homes The European critic ought not to be so hasty in his denunciation of the Muslim home. I admit that indifference to outdoor amusement is not a necessary consequence of domestic happiness, nor does love of amusement necessarily mean domestic unhappiness

The power of minorities

The fate of the world has been principally decided by minorities The history of Europe bears ample testimony to the truth of this proposition It seems to me that there is a psychological reason why minorities should have been a powerful factor in the history of mankind Character is the invisible force which determines the destinies of nations, and an intense character is not possible in a majority It is a force, the more it is distributed, the weaker it becomes.

Scepticism and religion

There are some people who are sceptical and yet of a religious turn of mind *The French Orientalist Renan* reveals the essential religious character of his mind in spite of his scepticism We must be careful in forming our opinion about the character of men from their habits of thought

Arab Poetry

"There is my uncle's son walking along the edge of a precipice Shall I go and, from behind, push him down the rocky valley to die without a dawn? Considering his treatment I am perfectly justified in doing so, but it is mean and unmanly to do such a thing "

So says the Arab poet in the *Hamasa* This passage may be taken as a typical specimen of *Arab* poetry No poetry is so direct, so straight-forward and so manly in spirit The Arab is intensely attached to reality, brilliancy of colour does not attract him The poet *Mutanabbi*, however, may be regarded as an exception, but he is an *Arab poet* by language only in spirit he is thoroughly Persian

Plate Seven

Wonder

Wonder, says *Plato*, is the mother of all science *Bedil (Mirza Abdul Qadir)* looks at the emotion of wonder from a different standpoint Says he

To *Plato* wonder is valuable because it leads to our questioning of nature, to *Bedil* it has a value of its own, irrespective of its intellectual consequences It is impossible to express the idea more beautifully than *Bedil*.

The Critical Period For the Musalmans of India

In so far as the evolution of religious ideas is concerned there are principally three stages in the development of a community

(1) The Attitude of scepticism towards traditional religion — a revolt against dogma

(2) But the need of religion as a social force of great value is at last felt and then begins the second stage — an attempt to reconcile religion with reason

(3) This attempt leads necessarily to difference of opinion which may have awful consequences for the very existence of a community Difference of opinion, if not honest (and unfortunately it is generally not honest), must lead to utter disintegration The Musalmans of India are now in the third stage, or, perhaps partly in the second, partly in the

third This period in the life of our community appears to me to be extremely critical, but I am glad that there are forces of a different nature at work which have a tendency to preserve the solidarity of the community — though their influence, I fear, will be only temporary

The Interpretation of History

History is only an interpretation of human motives, and, since we are liable to misinterpret the motives of our contemporaries and even of our intimate friends and associates in daily life, it must be far more difficult rightly to interpret the motives of those who lived centuries before us The record of history, therefore, should be accepted with great caution

Equality

The working power of an idea depends on the force of the personality in which it embodies itself, *Muhammad, Buddha* and *Jesus Christ* are the great embodiments of the ideas of equality — yet Islam is the only force in the world which is still working in the direction of equality

The Worth of Things

God created things, man created the worth of things. The immortality of a people depends upon their incessant creation of "worths," said *Neitzsche* Things certainly bear the stamp of *Divine* manufacture, but their meaning is through and through human

The end of Education

What is the law of things? Continual struggle What must, then, be the end of education? Evidently, preparation for the struggle A people working for intellectual superiority reveal thereby their feebleness

God is power

Power is more divine than truth God is power Be ye, then, like your *father* who is in heaven

Plate Eight

The Powerful man

The powerful man creates environment, the feeble have to adjust themselves to it

The Touch of Power

Power toucheth falsehood, and lo! it is transformed into truth

The Thought of the Powerful man

Civilization is a thought of the power man

Waiting for the Mehdi

Give up waiting for the *Mehdi* — the personification of power Go and create him

The Idea of nationality

The idea of nationality is certainly a healthy factor in the growth of communities But it is apt to be exaggerated, and when exaggerated it has a tendency to kill the broad human elements in art and literature

Kant's categorical Imperative

No one can fully understand the significance of *Kant's* categorical imperative who does not study the political history of the *German people* The rigour of *kant's* conception of duty finds its full explanation there

To revitalise the Dying Organism

A diseased social organism sometimes sets up within itself forces which have a tendency to preserve the health of the organism — e g the birth of a great personality which may revitalise the dying organism by the revelation of a new ideal

Self-Control

Self-control in individuals builds families, in communities, it builds empires

Idolatry

Both *Islam* and *Christianity* had to deal with the same adversary, i e idolatry The difference, however, is this — that *Christianity* made a compromise with her adversary, Islam destroyed it altogether

The wonderful history of the Muslim community

The more you reflect on the history of the Muslim community, the more wonderful does it appear From the day of its foundation up to the beginning of the sixteenth century—about a thousand years, this energetic race (I say race since Islam has functioned as a race-making force) was continually busy in the all-absorbing occupation of political expansion. Yet in this storm of contiuous activity this wonderful people found sufficient time to unearth and preserve the treasures of ancient sciences, to make material additions to them, to build a literature of a unique character, and above all to develop a complete system of law—the most valuable legacy that Muslim lawyers have left us.

To reconstruct this world

Given character and healthy imagination, it is possible to reconstruct this world of sin and misery into a veritable paradise

Suffering

Suffering is a gift from the Gods in order to make men see the whole of life

Infinity

A mathematician cannot but a poet can enclose infinity in a line

The poet and the world-spirit

The world-spirit conceals the various phases of her inner life in symbols The universe is nothing but a great symbol But she never takes the trouble to interpret these symbols for us It is the duty of the poet to interpret them and to reveal their meaning to humanity It would, therefore, appear that the poet and the world-spirit are opposed to each other; since the former reveals what the latter conceals

The vague and the obscure

Matthew Arnold is a very precise poet I like, however, an element of obscurity and vagueness in poetry, since the vague and the obscure appear profound to the emotions

The gramophone of history

History is a sort of huge gramophone in which the voices of nations are preserved

Plate Nine

Sin and piety

At least in one respect sin is better than piety. There is an imaginative element in the former which is lacking in the latter

Virtuous people

Sin has an educative value of its own Virtuous people are very often stupid.

Contemplation without action

Life, like the arts of poetry and painting, is wholly expression Contemplation without action is death

Success in life

It is determination, not brains, that succeeds in life

To become a public leader

If you wish to become a public leader you ought to know how to flirt with the *Dame Public* Entertain her with platitudes and, if necessary, with lies

A successful man

Recognise your limitations, estimate your capacities, and your success in life is assured

The lazy mind

There is something of the plant in the lazy mind, it cannot dance

The moral value of suffering

No religious system can ignore the moral value of suffering The error of the builders of *Christianity* was that they based their religion on the fact of suffering alone, and ignored the moral value of other factors Yet such a religious system was a necessity to the European mind in order to supplement the beautiful but one-side *Hellenic ideal*. The Greek dream of life was certainly the best, as *Goeth* says, but it was wanting in the colour-element of suffering which was supplied by *Christianity*

The big library

If you have got a big library and know all the books therein, it only shows that you are a rich man, not necessarily that you are a thinker Your big library only means that your purse is heavy enough to hire many people to think for you

Miracles

The question is not whether miracles did or did not happen This is only a question of evidence which maybe interpreted in various ways The real question is whether belief in miracles is useful to a community I say it is, since such a belief intensifies the sense of the supernatural which holds together primitive societies as well as those societies (e g *Islam*) whose nationality is ideal and not territorial Looked at from the standpoint of social evolution, then, belief in mircales appears to be almost a necessity

Democracy

Democracy has a tendency to foster the spirit of legality This is not in itself bad, but unfortunately it tends to displace the purely moral standpoint, and to make the illegal and the wrong identical in meaning

Democracy and imperialism

The imperial ambitions of the various nations of Europe indicate that the westerners are tired of democracy The reaction against democracy in England and France is a very significant phenomenon But in order to grasp the meaning of this phenomenon the student of political science should not content himself merely with the investigation and discovery of the purely historical causes which have brought it about, he must go deeper and search psychological causes of this reaction

Moral readers

The ancients produced personalities, we produce moral readers.

The young prophets and Muslalman Woman

Our young prophets of social reform think that a few doses of education on western lines will revitalise the dead Musalman woman, and make her tear her ancient shrouds This is perhpas true But I fear, finding herself naked, she will have once more to hide her body from the eyes of these young prophets

Poets and politicians

Nations are born in the hearts of poets, they prosper and die in the hands of politicians

A prophet

A prophet is only a practical poet

Philosophy and poetry

Philosophy is a set of abstractions shivering in the cold night of human reason The poet comes and warms them up into objectivity

Plate Ten

Plato and goethe

Nature was not quite decided what to make of *Plato*-poet or philosopher The same indecision she appears to have felt in the case of *Goethe*

The most charming thing on earth

A woman of superb beauty with a complete absence of self-consciousness is to me the most charming thing on God's earth

Conformity without dogma

The attitude of toleration and even conformity—without belief in dogma—is probably the most incomprehensible thing to the vulgar mind If such is your attitude, keep quiet and never try to defend your position

Sunset on the banks of the ravi

All the wonderful book-lore in your library is not worth one glorious sunset on the banks of the Ravi

True political life

True political life begins not with the claiming of rights, but with the doing of duties

The importance of a true marriage

The beauties of nature can be realised only through the eyes of a lover Hence the importance of a true marriage

God and the devil

Both *God* and the *Devil* give man opportunities only, leaving him to make use of them in the way he thinks fit

Think of the devil

"Think of the *Devil* and he is sure to appear" This is equally true of *God*.

Plate Eleven

Thanksgiving

God! I thank Thee for my birth in this world of rosy dawns, flame-clad sunsets and thick forests, wherein the gloom of nature's bygone nights rests in eternal sleep!

The psychologist and the poet

The psychologist swims, the poet dives

The instinct to collect testimonials

In a certain class of Indian families—mostly creatures of the British rule — the tendency to collect and print testimonials from various officials has grown into a sort of instinct, which reveals itself sometimes very early in the off-spring I look upon it as a kind of moral infirmity developed by an unhealthy environment

The anatomy of the human mind

If you wish to study the anatomy of the human mind, you may go to *Wund*, *Ward*, *James* or *Stout*. But a real insight into human naιure you can get from *Goethe* alone

Man and infinity

As a plant growing on the bank of a steam heareth not the sweet, silver music whch sustains it from beneath, so man growing on the brink of infinity listeneth not to the Divine undertone that maketh the life and harmony of his soul

The poet as a human being

Come, dear friend! Thou hast known me only as an abstract thinker and dreamer of high ideals See me in my home playing with the children and giving them rides turn by turn, as if I were a wooden horse! Ah! see me in the family circle lying at the feet of my grey-haired mother, the touch of whose rejuvenating hand bids the tide of time flow backward, and gives me once more the school-boy feeling in spite of all the *Kants* and *Hegels* in my head! Here Thou wilt know me as a human being

The effect of philosophy and poetry

Philosophy ages, poetry rejuvenates

Shakespeare and Goethe

Both *Shakespeare* and *Goethe* re-think the Divine thought of creaton. There is, however, one important difference between them *The realist Englishmen* re-thinks the individual-the idealist *German*, the universal. His *Faust* is a seeming individual only In reality, he is humanity individualised

The value of the moment

I judge the worth of my days, months and years from the experiences which they bring to me, and sometimes I am surprised to find that a single moment is more valuable than a whole year

Experience and knowledge

Every experience evokes something from the soul of man Even the experience of sin will reveal some aspect of your soul of which you were not cognizant before Experience, then is a double source of knowledge, it gives you an insight into what is without you, as well as an insight into what is within you

Common-place facts

Nothing is more common-place than facts, yet mankind were blind to them until *Bacon* opened their eyes

Horace, Montaigne and Azad

"So are we drawn, as wood is shoved, By others sinews each way moved "

Montaigne remarks on the above lines of Horace

"We go not, but we are carried, as things that float, now gliding gently, now hulling violently, according as the water is either stormy or calm "

While reading this pasage in *Montaigne*

I was put in mind of a verse by our late and lamented poet "*Azad*" who has given an expression to this idea much more beautifully than either *Horace* or *Montaigne* Says he

Literary criticism

Literary criticism does not necessarily follow the creation of literature We find *Lessing* at the very threshold of German literature

Goethe and Heine

No nation was so fortunate as the Germans They gave birth to *Heine* at the time when *Goethe* was singing in full-throated ease Two uninterrupted springs!

Plate Twelve

Hafiz

In words like cut jewels *Hafiz* put the sweet unconscious spirituality of the nightingale

Love is a playful child

Love is a playful child She makes our individuality and then quietly whispers in our ears - "Renounce it "

Plate Thirteen

Seeking wisdom

I have often played hide and seek with wisdom, she conceals herself always behind the rock of determination

The man with a single idea

If you wish to be heard in the noise of this world, let your soul be dominated by a single idea It is the man with a single idea who creates political and social revolutions, establishes empires and gives law to the world

Art alone is boundless

Science, philosophy, religion all have limits Art alone is boundless

Absolute knowledge and moral growth

The result of all philosophical thought is that absolute knowledge is an impossibility The poet *Browning* turns this impossibility to ethical use by a very ingenious argument The uncertainty of human knowledge, teaches the poet, is the necessary condition of moral growth, since complete knowledge will destory the liberty of human choice

Flattery

Flattery is only exaggerated good manners

The rebirth of humanism

One of the most interesting phenomena of modern history is the birth, or rather the rebirth of humanism in the world of Islam This will no doubt sharpen our sense for matter which centuries of speculative *Sufism* had dulled, but we must not forget the distinction which the mediaeval thinkers of Europe made between "use" and "enjoyment" We "use" all that is a means to the acquisition of the ultimate good, and "enjoy" what we regard as the ultimate good The Eternal alone is enjoyable, all else is useable only Europe forgot this distinction long ago and there is no knowing where her unrestrained humanism will carry her

Islam

Islam is not a religion in the ancient sense of the word It is an attitude - an attitude, that is to say, of Freedom, and even of defiance to the Universe It is really a protest against the entire outlook of the ancient world Briefly, it is the discovery of *Man*.

Self-sacrifice

Before you talk of self-sacrifice you must see whether you have got a self to sacrifice The egotist alone is capable of self sacrifice

Knowledge and fate

Knowledge partly contributes to the structure of what we call objective reality, but the character of events that drop out of the womb of Fate is wholly determined by the heart of man It is the weak man who endows *Fate* with its sting The strong man exploits his misfortunes, in as much as he enhances the force of his soul by maintaining an attitude of total indifference to them

Mi'raj

The idea of Mi'raj in Islam is face to face vision of Reality without the slightest displacement of your own ego It is impossible to forget the words of the Muslim poet who said of the Prophet this much

موسےٰ ز ہوش رفت بہ یک جلوۂ صفات
تو عینِ ذات می نگری در تبسّمے

Human freedom

Most of our theologians thought the doctrine of human freedom could not be reconciled with the fore-knowledge of *God*. They looked upon belief in freedom as veiled atheism. So thought *Mahmud Shabistri*. But the author of *Gulshan-i Raz* made the tacit assumption of an absolute and independent Time like *Newton*. He did not see that if his view of Time were true, then the freedom of *God* would also disappear. *Shabistri*'s argument will not hold to-day, for *God* can be conceived as creating Time from moment to moment. If the Universe is an open one, there is no pre-existing future, and *God* does not know the future because there is nothing to know.

The present

People extol the past and deprecate the present, not understanding that the present is the whole of the past concentrated in one point

Muslim democracy

The democracy of Europe - overshadowed by socialistic agitation and anarchical fear, originated mainly in the economic regeneration of european societies. Nietzsch, however, abhors this "rule of the herd" and, hopeless of the plebeian, he bases all higher culture on the cultivation and growth of an aristocracy of Supermen But is the plebeian so asbolutely hopeless? The democracy of Islam did not grow out of the extension of economic opportunity, it is spiritual principle based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character Out of the plebeian material, Islam has formed men of the noblest type of life and Power Is not, then, the democracy of early Islam an experimental refutaton of the ideas of *Nietzsche*?

The weak and the strong

The weak lose themselves in *God*, the strong discover Him in themselves

The verse of Naziri

I would not exchange for half a dozen systems of philosophy this one verse of *Naziri*.

نیست در خشک و ترِ بیشۂ مین کوتاہی
چوبِ ہر نخل کہ منبر نشود دار کنم

The Tauhid of Islam

Nietzsche thinks that belief in *God* makes man feeble The wisdom of Islam consists in exploiting the idea of *God* in the interest of *Man*, and transforming him into a source of powei for the Tauhid of *Islam* means absolute freedom from fear and superstition in actual life A mere intellectual belief in *God* does not count for much in Islam

Touch of Hegelianism in Lisanul Asar Akbar

To the great *German idealist Hegel* creation means the Absolute Reason leaving its absoluteness and returning to itself by visualising or objectifying itself in the form of a Universe which, in its essence, is no more than the unity of the Absolute Reason powered up in a visible, perceptible plurality Whether this process of return is temporal or non-temporal (for on this point *Hegelians* differ) it is clear that according to the Master its motive-force is the necessarily self-contradictory, categories through which the Absolute Reason has to pass synthetically to regain its primeval Absoluteness At the beginning of the process, since we are distant from the original Absoluteness the contradictions are sharp and mutually exclusive, but when we approach the end of the process their sharpness begins to disappear until we reach the *Absolute Idea* in which all contradictions embrace each other, and are transformed

into a single unity Thus the central idea of Hegel's Philosophy can be summed up in a few words - Infinite becoming Finite and regaining itself through a synthesis of self-evolved oppositions The life of the universe, then, is necessarily constituted by a perpetual conflict of opposing forces this brief sketch of Hegel's idea, I am afraid, is not quite luminous, but I venture to hope it will assist you in realising the depth of Akbar's apparently simple verse

جہاں ہستی ہوئی محدود لاکھوں پیچ پڑتے ہیں
عقیدے، عقل، عنصر سب کے سب آپس میں لڑتے ہیں

The endless conflict of Nature's creative forces is too palpable to escape the observation of poets and thinkers *Tennyson* has perhaps given it a fuller and more pathetic expression; and our own Urfi has seized it in a majestic verse

بچشمِ مصلحت بنگر مصافِ نظمِ ہستی را
کہ ہر خارے دریں وادی ز رقصِ کارواں بینی

The special feature of *Akbar*, however, is that in a few simple and well-chosen words he reveals to you not only the conflict, but also the cause (i.e Limitation of the Limitless) which has generated it And in the words (عقل) and (عقیدہ) he further suggests that this conflict is not limited to the material plane (عنصر) only, but extends itself to the mental plane as well In *Alexander*'s well-known

book-*Moral Order and Progress* you will find how our ideas, ideals, beliefs and modes of life are constantly engaged in a quiet, bloodless fight, and how they displace, kill and absorb one another

Our Prophet's criticism of contemporary Arabian poetry

History has preserved some of the criticism of our Prophet on contemporary Arabian poetry But two of these criticisms are most profitable to Indian Muslims whose literature has been chiefly the work of the period of their national decadence, and who are now in search of a new literary ideal One of these criticisms indicates to us what poetry should not be, and the other what it should be.

1 Of the Poet *Imra-ul-Qais* who flourished about 40 years before Islam, our Prophet is reported to have said

اشعر الشعرا و قائدہم الی النار

"He is the most poetic of all poets and their leader to Hell "

Now what do we find in the poetry of *Imra-ul-Qais*? Sparkling wine, enervating sentiments and situations of love, heart-rending moans over the ruins of habitations long swept away by stormy winds, superb pictures of the inspiring scenery of silent deserts, and all this is the choicest expression of old Arabia. *Imra-ul-Qais* appeals more to imagination than to will, and on the whole acts as a narcotic on the mind of the reader *The Prophet's criticism* reveals this most important art-principle that the good in art is not necessarily indetical with the good in life; it is possible for a poet to write fine poetry, and yet lead his society to *Hell.* The poet is essentially a seducer, woe to his people, if instead of making the trials of life look beautiful and attractive he embellishes decadence with all the glories of health and power, and seduces his people to extinction Out of the richness of his nature he ought to lavish on others something of the super-abundance of life and power in him, and not steal away, thief-like, the little they already, happen to possess

2.Again the following verse of *Antra* of the tribe of Abs was read to our Prophet

ولقد ابيت على الطوى و اظله
حتى انال به كريم الماكل

> "Verily I pass through whole nights of toil to merit a livelihood worthy of an honourable man "

The Prophet whose mission was to glorify life and to beautify all its trials, was immensely pleased, and said to his companions

> "The praise of an Arabian has never kindled in me a desire to see him, but I tell you I do wish to meet the author of this verse "

Imagine the man, a single look at whose face was a source of infinite bliss to the looker, desiring to meet an infidel Arab for his verse! What is the secret of this unusual honour which the Prophet wished to give to the poet? It is because the verse is so healthful and vitalising, it is because the poet idealises the pain of honourable labour The Prophet's appreciation of this verse indicates to us another art-principle of great value - that art is subordinate to life, not superior to it The ultimate and of all human activity is life-glorious, powerful, exuberant All human art must be sub-ordinated to this final purpose and the value of everything must be determined in reference to its life-yielding capacity The highest art is that which awakens our dormant will-force, and nerves us to face the trials of life manfully All that brings drowsiness and makes us shut our eyes to reality around — on the

mastery of which alone life depends — is a message of decay and death There should be no opium-eating in Art *The dogma of Art* for the sake of Art is a clever invention of decadence to cheat us out of life and power

Thus the Prophet's appreciation of Antra's verse gives us the ultimate principle for the proper evaluaton of all Art

Islam and Mysticism

The present day Muslim prefers to roam about aimlessly in the dusky valleys of Hellenic-Persian Mysticism which teaches us to shut our eyes to the hard Reality around, and to fix our gaze on what it describes as "Illuminations" - blue, red, and yellow Reality springing up from the cells of an over-worked brain To me this self-mystification, this Nihilism, i e seeking Reality in quarters where it does not exist, is a physiological symptom which gives me a clue to the decadence of the Muslim world The intellectual history of the ancient world will reveal to you this most significant fact that the decadent in all ages have tried to seek shelter behind self-mystification and Nihilism Having lost the vitality to grapple with the temporal, these prophets of decay apply themselves to the quest of a supposed eternal, and gradually complete the spiritual impoverishment and physical degeneration of their society by evolving a seemingly charming ideal of life which seduces even the healthy and powerful to death! To such a peculiarly constructed society as Islam the work of these sentimental obscurantists has done immense harm. Our

birth, as a society repudiating the ideas of race and language as principles of social reconstruction, was due only to our subjecting ourselves to a system of Law, believed to be Divine in its origin, yet the old *Mystic* frankly held and secretly preached it to be merely Phenomenal, nothing more than an outer husk of the Real which is to be attained by means other than the *Law of God*. In most cases the observance of the law, even though held to be Phenomenal, was retained to avoid social odium, but no student of Muslim thought and literature can deny that the tendency to ignore the Law, the only force holding together *Muslim Society*, was the direct consequence of a false Mysticism born of the heart and brain of Persia thus Muslim Democracy was gradually displaced and enslaved by a sort of spiritual Aristocracy pretending to claim knowledge and power not open to the average Muslim The danger of this Persianisation of Islam was clearly seen by the great Muslim Saint, *Sheikh Ahmad Rafai* (peace be upon him) Writing to *Abdul Sami 'Hashimi'* The *Sheikh* says

Elsewhere the great saint strikes at the very root of *Persian Mysticism* (i e , the distinction of inner and outer, Phenomenal and Real, to which I have alluded before) and declares

شیخ وہ ہے جس کا ظاہر و باطن شرح ہو۔ طریقت میں شریعت
ہے۔ جھوٹا اس فرقہ کو نجاست سے آلودہ کرتا ہے اور کہتا ہے کہ باطن
اور ہے اور ظاہر اور ہے۔

(رسالہ الحکم الرفاعیہ۔ ترجمہ: مولانا شرر)

The Muslims of Spain, with their Aristotlean spirit and away from the enervating influences of the thought of Western and Central Asia, were comparatively much closer to the spirit of Islam than the Muslim races of Asia, who let Arabian Islam pass through all the solvents of Ajam and finally divested it of its original character The conquest of Persia meant not the conversion of Persia to Islam, but the conversion of Islam to Persianism! Read the intellectual history of the Muslims of Western and Central Asia from the 10th century downwards, and you will find therein verified every word that I have written above

Such are the charms of decadence! We drink the poison and kiss the hand of those who administer it!

Remember that Islam was born in the broad day light of history. The great democratic Prophet lived and worked among intelligent men, who have transmitted to posterity every word that droped from his sacred lips There is absolutely nothing esoteric in his teachings. Every word of the Quran is brimful

of light and joy of existence Far from justifying any gloomy, pessimistic mysticism it is an open assault on those religious teachings which have for centuries mystified mankind Accept, then, the reality of the world cheerfully and grapple with it for the glorification of *God* and *His Prophet.* Do not listen to him who says there is a secret doctrine in Islam which cannot be revealed to the uninitiated Herein lies the power of this pretender and your thraldom See how in the spirit of *Roman Christianity* he builds fortifications round himself with a view to save his realms of darkness against the possible invasions of the historian He enslaves you by exploiting your ignorance of the history of Islam, but seeing clearly that the light of history may sometime dispel the mist of his teaching from your intellectual atmosphere, he teaches you to regard sense-perception as "the greatest veil" Thus this enemy of sense-reality blunts your sense for fact, and undermines the very foundations of the science of history

Muslim youngmen! Beware of the mystifier! His noose has now been too long round your neck The regeneraion of the Muslim world lies in the strong uncompromising, ethical Monotheism which was preached to the Arabs thirteen hundred years ago Come, then, out of the fogs of Persianism and walk into the brilliant desert sunshine of Arabia

Nietzsche and Jalal-ud-din Rumi

Comparisons, they say, are odious I want, however, to draw your attention to a literary comparison which is exceedingly instructive and cannot be regarded as odious *Nietzsche* and *Maulana Jalal ud-Din Rumi* stand at the opposite poles of thought but in the history of literature and thought it is the points of contact and departure which consitute centres of special interest In spite of the enormous intellectual distance that lies between them these two great poet-philosophers seem to be in perfect agreement with regard to the practical bearing of their thought on life *Nietzsche* saw the decadence of the human type around him, disclosed the subtle forces that had been working fot it, and finally attempted to adumbrate the type of life adequate to the task of our planet "Not how man is preserved, but how man is surpassed," was the keynote of *Nietzsche's* thought The superb *Rumi* born to the Muslim world at a time when enervating modes of life and thought and an outwardly beautiful but inward-

ly devitalising literature had almost completely sucked up the blood of Muslim Asia and paved the way for an easy victory for the Tartar was not less keenly alive than *Nietzsche* to the poverty of life, incompetence, inadequacy and decay of the body social of which he formed a part and parcel See with what unerring insight he describes the corroding disease of his society and suggests the ideal type of Muslim manhood

دی شیخ با چراغ همی گشت گرد شہر
کز دام و دد ملولم و انسانم آرزوست
زین ہمرہانِ سست عناصر دلم گرفت
شیرِ خدا و رستم دستانم آرزوست
گفتم کہ یافت می نشود جستہ ایم ما
گفت آنکہ یافت می نشود آنم آرزوست

The Question

For centuries Eastern heart and intellect have been absorbed in the question — Does *God* exist? I propose to raise a new question — new, that is to say, for the East — Does man exist?

The inner synthesis of life

The Spirit of Ancient India aimed at the discovery of *God* and found Him Fortified by this valuable possession Modern India ought to focus on the discovery of man as a personality, as an independent "whole" in all-embracing synthesis of life if she wants to secure a permant foundation of her New Nationalism But does our education to-day tend to awaken in us such a sense of inner wholeness? My answer is no Our education does not recognise man as a problem it impresses on us the visible fact of multicipllcity without giving us an insight into the inner unity of life, and thus tends to make us more and more immersed in our physical environment The soul of man is left untouched and the result is a superficial knowledge with a mere illusion of culture and freedom Amidst this predominantly intellectual culture which must accentuate separate centres with the "whole" the duty of higher minds in India is to reveal the inner synthesis of life

Divine right to rule

The theory of divine right of kings is as old as the institution of kingship itself In the East as well as the West the king, according to this principle, has been regarded as deriving his authority from *God* direct It appears to have been a creed of Eastern origin, imported to the West with the advent of Christianity As logical corollaries from this follow two other most important principles. Firstly, the king, being a representative of *God* on earth, is free from all responsibility to his people His word is law and he may do whatever his sweet will may dictate without being called to account for it The English saying "The king can do no wrong" seems to be a relic of the same divine sanctity attached to the king's person. Secondly, kingship must descend into the same family which is considered sacred

It was in keeping with this sacrosanct conception of kingship that in the middle ages in Christendom, kings were duly anointed by the *Church* at the time of coronation *Shakespeare* puts the following words in the mouth of *Richard II*, "Not all the water

in the rough rude sea can wash the balm off from the anointed king "Students of history know what amount of bloodshed was caused during the Civil War in the 17th century in England in consequence of political controversies due to this principle The royalists held that all Christian kings, princes and governors derived their authority from God The parliamentarians contended that ultimate power lay in the people The execution of *Charles* I was the victory of this latter principle The sentiment for the divine right of kings was finally smashed by the *French Revolution*, though among a small section of royalists in every Western country it still persists

The question to consider, however, is how far had such a claim on the part of kings or belief on the part of people been justified, and what were their credentials to such a title? On the face of it there was noting divine about them They employed the common human ways and means to maintain their authority They had their police and thier jails to gag the voice of freedom They had their fabulous riches with which to purchase friends and supporters

It was with these and similar material means that they managed to rule over men, and any man, given all these advantages, can do the same. Where does divinity come in? Any man without the least vestige of divinity in him, with just a bit of common sense can make as good a king as any that was ever

encircled by credulity with a halo of sanctity, provided he has an army, a treasury and the rest of the regal paraphernalia It was, in fact, not by divine right but by the right of might that they ruled over their fellowmen

Over and above these material means these kings also resorted to psychological methods to keep the people in awe For instance, like *God*, of Whom they posed to be vicars, they made themselves as scarce as possible They made it a point to keep out of the gaze of the populace *The Moghal kings* would only show their faces through small openings in the palace to let the people have a look at them this had a great psychological effect Even to-day some kings do not mix freely with the peope but make their apperance from the balcony This is an attempt in the same direction, viz to clothe themselves with a certain amount of awe and veneration, they employ the common psychological method of keeping them at a respectful distance Where is the divinity in this? *Any knave* who gets the opportunity and the means may do the same and perhaps much better These are but artificial human methods open to all, without any reference to *Divine agency*

Divine right to rule must be above all such material or psychological props It must want neither gold nor bayonets to uphold it Nor must it fall back on such psychological tricks as to infuse a super-

stitious awe in others. It must be a rule without any army, without a treasury, without a jail and without a police. Such a ruler alone can justly claim to be a ruler who had the divine right to rule over men. He had no standing army to win over the populace to his cause He was but an orphan boy and arose single handed to combat the forces of corruption let loose on all sides rather than have any army of his own to subjugate people, he had an army drawn up against him A whole nation was up in arms against him bent on his extripation. And yet these very people he ultimately brought under his rule That indeed was divine right to rule over men

Nor had the Prophet of Islam any treasury with which to attract people to his fold He was but a poor man who had at times gone even without food for days together Even as the ruler of Arabia he slept on a stiff matting till the palm leave imprinted their stripes on his back. From a persecuted and exiled man, he rose to be the King of the peninsula and yet he knew no such things as a jail or police. This indeed was the ruler who can rightly be called to have ruled by a right superhuman, for the obvious reason that he employed not one method used by the commonality of kings to maintain this authority-no standing army to protect this kingdom, no bodyguard, no treasury, no police, no jail, nothing of the sort.

Rather than make any attempt to hypnotise people into superstitious adoration by himself, the *Prophet* did everything in his power to dispel any possible doubt on that point In the midst of a people who bowed even before a rough unhewn piece of stone and clothed it with divinity, it would have been the easiest thing on earth to pass even for *God* Himself But the *Prophet Muhmmad* was far above such tactics "I am but a man like you," he proclaimed to his people who would have fain taken him for a god Unlike earthly kings who left no stone unturned to hoodwink their people into the belief as to their superhuman status, the *Prophet* tried every method to impress upon his people that he was just human, and no more than human He purposely made it a part and parcel of the *Kalima* that "*Muhammad is an Apostle of God*", as a safeguard for all times to come, lest in their enthusiasm his followers, in times to come, might raise him to the Divine pedestal as did *Christians* in the case of *Jesus* He plainly disillusioned the people of every possible shadow of a doubt as to his own powers and personality "I do not tell you," he told them, "that I possess any treasures or any knowledge of the future " When at the death of his son there happened to be a solar eclipse, and people interpreted it as Divine mourning, the *Prophet* at once removed the superstitious tendency by telling them that these phenomena of nature had nothing to do with the life and death of man. The *Quran* is replete with verses how the

Prophet took great pains to drive the point home to the people that there was nothing superhuman about him When an old man came to him, and he (the *Prophet*) showed some indifference to him, there came the Divine rebuke Rather than conceal it, he perpetuated it for all time to come by incorporating it in the *Quran* No earthly potentate could thus advertise such a thing against himself, however insignificant it might be

The *Prophet* mixed as freely with the people as any one of them There was nothing about his person to give him an air of superiority so much so that when a stranger would call at an assembly of Muslims at the Mosque, he had to ask, "Which of you is *Muhammad*"? So thoroughly had he merged himself into his people He did not consider it as anything beneath his dignity as king to stitch his own clothes, patch up his own shoes, milk his own goats, clean his own house, and even help his household in domestic work On one occasion a party of Muslims, including the *Prophet*, was out on a journey and when at meal times everyone took some part in the cooking, the *Prophet* began to collect fuel as his part of the work When his followers implored that he need not trouble himself, he simply replied that he must do his own work

Such *was this* most mighty monarch the world has ever seen — the monarch who ruled not only the

bodies, but also the hearts of his people, the monarch without an army, without a palace, without a treasury, without any of the numerous instruments with which earthly monarchs keep their people in due subjugation He was as free with the people as any one of the them and did everything to divest his personality of all possible halo that superstition might envelop it with And yet he was the monarch who was loved by his people as never was a monarch loved One of his followers, when he heard of the incident to the *Prophet's* teeth at a battle, knocked all of his own teeth out When after a battle, a woman of Medina enquired about the *Prophet's* safety, she was informed that her husband had fallen on the field Without heeding that great calamity she repeated the question whether the *Prophet* was safe The reply was that her son was also slain in the battle She repeated her queston again to get an answer that her brother had also been killed "What about the *Prophet*", she insisted and when she was told that all was well with him, she uttered a sigh of relief and said, "Then all griefs are but light."

History knows but one monarch whose rule over men may justly be called a rule by divine right and that one man was the *Prophet of Islam*. And yet, though the ruler of men by divine right, he never claimed to be a ruler "I am but a man like unto you," was the grand message of this greatest of kings to an adoring humanity.

Corporeal resurrection after death

I was reading the other day a book called The Emergence of Life The author has tried to apply mathematical method to philosophical research His method is based on *Boole's System of logic*, which he further develops in the light of modern methematical investigation After having discussed his views of time, space and life, as seen in the light of modern relativity, the author refers in his chapter on *Non Spatial Reality*, to corporeal resurrection I am sure this passage will interest the readers of the *Muslim Revival*.

The noteworthy point in this passage is how modern science and philosophy, becoming more and more exact, is furnishing rational foundations for certain religious beliefs which the 18th and 19th centuries science rejected as absurd and incredible. Further the Muslim reader will see that the argument

in support of corporeal resurrection advanced in this passage is practically the same as put forward in the *Quran* over 1,300 years ago The passage is as follows

"Whether indeed such an apparently fantastic notion, at any rate, to the scientific mind, as to the resurrection of the body, the most wonderful and I should say, almost incredible mystery of theological teaching, one of the most astounding tenets of the Christian faith insisted upon by *St. Paul* and firmly held even to this day by some of the most earnest and devout scholars of our time, would ever admit of a scientific explanation, seems to me in the light of this consideration to be not altogether eliminated from the class of possible and ratinal beliefs Absurd as it seems to take an extreme case, that the atoms that compose the body of a person who had been shattered to smithereens by an explosion in the trenches, would by any possibility ever recombine, except by what would truly be called a miracle, there is nothing in the light of these reflections, to hinder the monads from adopting the right "time and tune" that would enable it once more to respond to one and all of the monads that had served as the chamber of its material environment

It must be remembered that the Christian belief in resurrection is based upon the supposed fact of the resurrection of *Jesus Christ*, i e it is based on

a historical event which is believed to have happened 2,000 years ago In the *Quran*, resurrection is taken as a universal property of living organisms. The Quranic argument is summed up in the following verses

"And they used to say: What! when we die and become dust and bones, shall we be raised again and our forefathers too."

"Say. Those who have gone before and after all will be brought together at the appointed moment."

"We have made death among you and we are not helpless that we should bring the like of you and create you in a form which you know not. And you know your first creation. Why then do you not ponder? (56 47, 48, 60, 61, 62)

"Do they not see how God created the first time, then He will create again surely it is easy for Him. Say· Go about the earth and see how He caused first creation; so will God bring about the other creation"' (29: 19, 10)

"Does man think that we will not bring together his bones? Yea, We are powerful that We should complete all his limbs.' (75: 3,4)

"And they say: What! when we become bones

and dust, shall we be raised in a fresh form? Say Be ye stones or iron or anything else which seems harder to you. They say Who will bring us to life again? Say He who made you the first time " (17 49-51)

"And man says What! when I have died, shall I be raised to life again? Does not man consider that we created him before while he was nothing " (19 66, 67)

As may be seen from the *italicised* lines, the *Quran* bases its arguments in support of resurrection, not on any events in history, but on the personal experience of every individual This is exactly the argument which the modernmost scientific research as quoted above, has advanced, viz, the same "time and tune' which brought the monads together the first time and caused this creation, may once more, summon together after death the same monads and cause the second creation of man

It may, however, be noted here that this return to life after death is nothing in the sense of the cycle of births and rebirths as commonly understood The *Quran* supports the scientific view that all life is a forward movement There is no coming back Mark the following verses on the point

"When death overtakes anyone of them, he

says, my Lord! Send me back (to the world) so that I may do good in which I have left behind. Never!. . .In front of him there is a barrier till the day of resurrection." (23: 99-101)

"By the moon when it becomes full! Of a certainty you will go from stage to stage " (84 19, 20)

Just as the moon goes through various stages, from the crescent to the full moon, even so is man to advance from a lower to a higher form of life

The sense of unity in Islam

I came across a book, entitled, *Emotion as the Basis of Civilization*. A passage refers to the sense of unity in Islam as created by the institution of congregational prayer and pilgrimage. It is as follows:

"The vast difficulty of creating any sense of unity or solidarity in such a group (i.e. composed of different nations with different traditions and outlooks) is apparent. All historians declare that the amazing success of Islam in dominating the world is the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked. There can be little doubt that the most effective means was prayer. The five daily prayers when all the faithful wherever they were, alone in the grim solitudes of the desert or in the vast assemblies of a crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true *God* and of loyalty to *His Prophet*, produced an overwhelming effect even on the spec-

tator and the phychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous. *Muhammad* was the first one to see the tremendous power of public prayer as a unification culture and there can be little doubt that the power of *Islam* is due in a large measure to the obedience of the faithful to this inviolable rule of the five prayers."

"The giving of alms to the poor was also a means of developing the sense of brotherhood So, likewise the pilgrimage to Mecca the pilgrimage proved in the end of great aid in unification for the men of every tribe and race, met at Mecca with a common purpose and in a common worship and a feeling of brotherhood would not but be engendered in the process "

Facsimiles

Art is a sacred lie".

---

(3)

Our soul discovers itself when we come into contact with a great mind. It is not until I had realized the infinitude of Goethe's imagination that I discovered the narrow breadth of my own.

Human intellect is [illegible] attempt at self-criticism.

The charitable man really helps the non-charitable and the indigent. For what is given

(4)

to the poor is virtually given away to those who do not give anything to the poor. The non-charitable, therefore, are kept in their state of non-benevolence, and the benevolent man pays for them. This is the Economics of charity.

My friends often ask me 'Do you believe in the Existence of God'? I think I am entitled to know the meanings of the terms used in the question before I answer it. My friends ought to explain to me what they

(5)

reason by "intuition" [illegible] and God explicitly by the Cath. Church. The Pope want an answer [illegible] question. I confess I do not understand these terminologies and hence I cross-examining them I find that they do not understand them either.

Hawkins: "How absolutely certain that God does exist?"

Hume — "But my dear boy. Existence is one of my categories, and you have no right to use it."

~~Hawk. — He used it with — my~~ Aristotle!

---

(6)

the satisfaction of earning an
an economic value with ex-
becoming sub-Asst. Surgeon
instead of Hospital clerk, and
I am quite contented even
if you do not increase
my salary.

X.

Excuse me a bit of amateur
psychology. You fail in your
enterprise, and now you wish
to leave your home and try
your luck in other climes.
Though not because your ambition
has ~~been thwarted~~ [required a fresh stimulus] by your failure;
but [chiefly] ~~because~~ you wish to
~~run away~~ [hide your face] from those who have
witnessed your failure.

(7)

satisfaction of mine — was
an enormous value with as
became Sub. Asst. Surgeon
instead of Hospital Asst. and
I am quite contented even
if you do not increase
my salary

Excuse me a bit of Anal-
Psychology. You fail in your
enterprise (bread) now you wish
to leave your home and try
your luck in other climes.
~~Not~~ because your ambition
has ~~been thwarted by~~ received a great opposition from your failure,
but ~~because~~ though you wish to
[redacted] your face away from those who have
[redacted]. your failure.

(8)

The best test of the truth of proposition are truth that it is derivable from certain premises, (and) does not contradict other propositions of established truth. To my mind a proposition is true not because of its logical consistency and because of its practical utility, its usefulness, its function.

Belief is a great power. When I see that a proposition of mine is believed by another mind, my own conviction of its truth is thereby enormously increased.

(9)

Christianity describe God as Love;
Islam as Power. How shall we
decide between the two conceptions?
I think the history of mankind (& of
the universe) as a whole must tell
in ay [illegible] of the latter conception
as truer. I find that God reveals
Himself in history more as
Power than Love. I do not
deny the Love of God; I mean
that ~~God~~ on the basis of
our historical experience, God
is better described as Power.

[illegible]

"Every system of Philosophy is an
~~[illegible]~~ Epic poem on
Power"

the 15th May 1910

(10)

Yesterday morning at about 4 I saw that glorious visitor of our hemisphere known as Halley's comet. Once in 75 years the superb swimmer of infinite space appears on our skies. It is only with the eyes of my grandsons that I shall see it again. The state of my mind was quite unique. I felt as if something indescribably vast had been closed up within the narrow limits of my days. Yet the thought that I could not see this wanderer again brought home to me the painful fact of my littleness. For the moment my ambition was stilled in me.

Let fools fight for the forms of Government - says Alexander Pope. I cannot agree with this political philosophy. To my mind government, whatever its form, is one of the determining forces of a people's character. Loss of political power is equally ruinous to a nation's character. Ever since their political fall the Musalmans of India have undergone a rapid ethical deterioration. Of all the Muslim communities of the world they are probably the meanest in point of character. I do not mean to deplore our former pre-eminency, for, I confess, I almost a fatalist in regard to the various forces

that ultimately decide the destiny of nations. As a political force we are perhaps no longer required but we are I believe still indispensable to the world as the only testimony to the absolute unity of God — our value among nations then is purely evidential

---

It is idle to seek logical truth in Poetry. The ideals of imagination are Beauty and Truth. Do not then try to throw a rock [illegible] [illegible] [illegible] [illegible] [illegible] which is your opinion contrary to scientific truth

[illegible] [illegible] as [illegible]
a whole, it is to [illegible] [illegible]
[illegible] the distinction [illegible] [illegible] a
[illegible] [illegible] [illegible] [illegible] of [illegible]
Several religious systems have
been based on this erroneous
distinction. Man is essentially
an Energy, a force, or rather
a combination of forces which
admit of various arrangements.
One definite arrangement of these
forces is Personality — whether it
[illegible] [illegible] chance arrangement
[illegible] [illegible] concern me here. I
[illegible] it as a [illegible] among
[illegible] [illegible] of nature, and the
[redacted] [illegible] arrangement
[redacted] [illegible] to us a [illegible]
[redacted] as it is [illegible] [illegible] [illegible]

[illegible] [illegible] the forces which
[illegible] [illegible] [illegible] [illegible]
as [illegible] getting in a [illegible]
healthy harmonious [illegible] I think it
can be termed Personality be
represented by a circle in which
is only another way of saying that
these forces result in describing
a definite circle which may
then be obliterated by an alteration
of the arrangement of forces con-
stituting it. How then can we
manage to secure the continuance
of this circle. Evidently by
energizing in a very [illegible]
calculated to avoid [illegible]
the constituting forces in [illegible] [illegible]
[illegible]. You must
give up all those modes
of action which have a
tendency to [illegible] harmony

of humility, contentment

Stoic cheerfulness, and of human

actions which have been erroneously

signified by the name of virtue.

On the other hand, high ambition,

benevolence, charity and a just

pride in our traditions and

power fortify the sense of

personality.

Personality being the dearest possession

of man must be looked upon as the

ultimate good. We must accept

it as a standard to test the worth

of our actions. That is good

which has a tendency to give

us the sense of personality. That

is bad which has a tendency to

suppress and ultimately dissolve

personality. By adopting a

mode of life calculated to

strengthen personality? are we really fighting against death — a shock which may dissolve the arrangement of forces we call Personality. Personal immortality then lies in our own hands. It requires an effort to secure the immortality of the Person. The idea I have dropped here has far-reaching consequences. I wish I could have time to discuss the comparative value of Islam, Buddhism and Christianity — from the standpoint of this idea; but unfortunately I am too busy to work out the details.

History is a sort of applied Ethics.
If Ethics is to be an experimental
Science like other Sciences it
must be based on the
revelation of human Experience
declaration of these
utterances will surely
shock the
Susceptibilities of even of those
who claim to be orthodox in
morality, but whose public
conduct is determined by the
teachings of History.

I confess I am sick tired of metaphysics. But whenever I happen to argue with people I find that their arguments are always based on certain propositions which they assume without criticism. I am therefore, driven to examine the value of these propositions. The practical in all its shapes drives me back to the speculative. It seems to me to be impossible to get rid of metaphysics altogether.

~~The Prof. of Law points [illegible] to the fact that people are [illegible] and that legislators commonly express themselves in the~~

and unambiguous language
It therefore follows that
Eternal intellectual elevation
of humanity - is contrary
to the interests of the
legal profession

All nations accuse us of fanaticism. I admit the charge — I go further and say that we are justified in our fanaticism. Translated in the language of Biology fanaticism is nothing but the principle of individuation working in the case of a group. In this sense all forms of life are more or less fanatical and ought to be so if they care for their collective life. And as a matter of fact all nations are fanatical. Criticise an Englishman's religion, he is immovable, but criticise his civilisation, his country or the behaviour of his nation in any sphere of activity and you will bring out his innate fanaticism. The

mean that his nationality does not depend on religion; it has a geographical basis in his country. His fanaticism then is justly roused when you criticise his country. Our position, however, is fundamentally different. With us nationality is a pure idea, it has no material basis. Our only rallying point is a sort of mental agreement — a certain view of the world. If then our fanaticism is roused when our religion is criticised I think we are as much justified in our fanaticism as

an Englishman is when his civilisation is denounced. The feeling in both cases is the same though associated with different objects. Fanaticism is patriotism for religion; Patriotism fanaticism for country.

Islam appeared as a protest against Idolatry. And what is Patriotism but a subtle form of Idolatry, a deification of a material object. The Patriotic songs of various nations will bear me out in my calling Patriotism a deification of a material object. Islam could not tolerate Idolatry in any form. It is our eternal mission to protest-

against idolatry in all its forms that in later [illegible] of Islam could not be made a very principle of its ~~structure~~ structure as a political community the fact that the Prophet prospered and died in a place not his birthplace is perhaps a mystic hint to the same effect.

Justice is an inestimable treasure but we must guard it against the thief of mercy.

From what I have said above on Islam and Patriotism it follows that our solidarity as a community rests on our hold on the religious principle. The moment this hold is loosened we are nowhere. Probably a fate of the Jews will befall us. And what can we do in order to tighten this hold? Who is the principal depository of religion in a community? It is woman. The Mussalman woman ought to receive sound religious education, for she is virtually the maker of the community. I do not believe in an absolute system of education. Education, like other things, is determined by the needs of the community. For

~~[illegible]dom~~ religious education quite sufficient for the Mohammedan girl. All subjects which have a tendency to ~~Denationalise~~ [and to de-muslamise her] mind be carefully excluded from her education. But our educationalists are still groping in dark. They have not yet been able to prescribe a course of study for our girls. They are, perhaps, too much dazzled by the glamour of western ideals to realise the difference between Islamism which constitutes nationality only by [a purely abstract idea] ~~an idea, and Western~~ i.e. religion and Westernism the very blood of whose [concept] ~~notion?~~ of nationality is a concrete thing the country

In the economy of nature each nation has function assigned to it. The function of the German nation is the organisation of human knowledge but they were recently started on a commercial enterprise which may give them an Empire but they will have to suffer the displacement of a higher ideal by the all absorbing spirit of trade.

It is extremely interesting to watch the birth and growth of a new ideal among a people. Of the enthusiasm of impulse and the force with which it attracts all the energies of a people to one common centre the modern Hindu a people. [illegible] To me [illegible]

behaviour is more of a
Psychological study than a Political
study. It seems that the ideal
of Political freedom which is an
absolutely new experience to
him has seized his entire
soul, turning the various streams
of his energy from their wonted
channels and bringing them to
pour forth their whole force
into this new channel of
activity. When he has passed
through this experience he will
realise his loss. He will find he
transformed into ~~himself~~ an ~~[illegible]~~ absolutely
new people — new in the sense
that he will ~~find him~~ no longer
find himself dominated by the
ethical ideals of his ancestors
whose sublime fancies have been

a [illegible] perpetual consolation to many a distressed mind. Nations are mothers of ideals; and ideals, in course of time, become pregnant and give birth to new nations.

Philosophy is the logic of Right – History the logic of Might. The conclusions of the latter logic appear to be more sound than those of the former logic.

The verdict of History is that buffer states have never been able to form themselves into great political units. So was the case with Syria – a buffer state between the Empire of Rome and that of the Persians. The future [illegible] to forecast the [illegible] Afghanistan

Matthew Arnold defines Poetry as criticism of life. That life is criticism of Poetry is equally true.

(29)

In the sphere of human thought Muhammad, Buddha and Kant were probably the greatest revolutionaries. In the sphere of action Napoleon stands unrivalled. I do not include Christ among the world's revolutionaries since the movement initiated by him was soon absorbed by pre-Christian Paganism. European Christianity seems to be nothing more than a feeble translation of ancient Paganism in the

language of Semitic Theology

The Jewish race has produced only two great men — Christ and Spinoza. The former was God incarnated in the son, the latter [illegible]. The Universal Spinoza was only a completion of the greatest teacher of his race.

I have the greatest respect for Aristotle not only because I (living in the 20th century) know him much better than the older generation of my countrymen but also because of his deep influence on the thought of my people about the things [illegible] of magnitude [illegible] [illegible] of Plato's doctrine of Ideas [illegible] from going [illegible] my

[illegible] ammunition. I do not
deny the truth contained in his
criticism of his master's views.
but I detest the spirit in which
he chooses to approach them

(30)

Here are strange inconsistency
the history of man. If I marry a
prostitute I indicate thereby that
I do not expect to seek such [illegible]
alliances. But if you make
my conduct the subject of a
story I take it ill and
condemn. They shall I
not permit in practise. The
philosophy of Nietzsche [illegible]
[illegible] of Ethics — a
an [illegible] to justify
[illegible] of Europe [illegible]

the great faithful of history
universally condemned
Europe. Only a few have realised
the meaning of his maturer

The Political ~~ambition~~ genius of Aurangzeb
was extremely comprehensive. His
one aim of life was as desire
to subsume the various communities
of the country under the
notion of one ~~Emperor~~ universal
Empire. But in securing the
Imperial unity he erroneously
listened to the dictates of his
uncontrollable courage which had
no sufficient background of
political experience behind it
ignoring the factor of time
~~constitutional~~ evolution of his contemplated ~~of Empire~~
[redacted] started an endless struggle

in life that he would be
able to unify the discordant-
-political units ruling India in his own life-
time. He failed to Islamise (not
the sense of Religious Sense) India
just as Alexander had failed to
Hellenise Asia. The Englishman
however came fully equipped with
the political experiences of all the
nations of antiquity and his
patience and tortoise-like perseverance succeeded
where the lusty genius of Aurangzeb
had failed. Conquest does not
necessarily mean unity.
Moreover the history of the preceding
Muhammadan dynasties had been
taught Aurangzeb that although
Islam India did not
depend on his great ancestor
[illegible] had thought one so much

a powerful [illegible] of [illegible]
land [illegible] the strength of
the ruling race. However with
all his keen political perception,
however [illegible] to the
[illegible] [illegible] [illegible]. Sivaji
was not product of Aurangzeb's
reign ~~[illegible]~~ Maharashtra
owed his existence to social
and political forces called into
being by the policy of Akbar.
Aurangzeb's political perception, [illegible]
though true, was too late. Yet
considering the significance of this
~~[illegible]~~ must be called
~~[illegible]~~ [illegible] of Hindu
Nationality. Indian [illegible]
[illegible] will [illegible] recognise the
[illegible] of that day [illegible]
~~[illegible]~~ [illegible]

speaks. Lord Curzon who brought-
forward the truth about the
Power of England in India. The
Hindu Nationalism is wrongly
attributed to his Policy. Time
will show, I believe, that it
owes its existence to the
Policy of Lord ~~Lytton~~ Ripon. It 35
therefore, clear that both
in their ~~sentiments~~ Political ~~aims~~ purposes good and
~~their political~~ conceptions, both the
Mongols and the English agree.
I see no reason why the
English historian should condemn
~~Aurangzeb, whose policy to~~
~~be policy his own countrymen~~
~~those~~ whose Imperial Ideal his
~~countrymen~~ have followed, whose
~~ambitions~~ own Political conceptions
~~they~~ have constituted Aurangzeb's

[illegible] [illegible] containing very much [illegible] and theoretical world of his methods might be judged from the standpoint of the [illegible] should be revised and verified

(38)

If you ask me what is the most important event in the History of Islam I shall say without any hesitation "the conquest of Persia". The battle of Nehawand gave the Arabs not only a beautiful country but also an ancient civilization, or ~~[illegible]~~ more properly a people who could make a new civilization with the Semitic and Aryan material. Our Muslim civilization is a product of the cross-fertilization of the Semitic & the Aryan ideas. It is a child who inherits ~~[illegible]~~ the softness & refinement of his

[redacted] the and stirring
romances of his Semitic fathers.
From the conquest of Persia than
[illegible] of Islam could have been [illegible]
intellectually the conquest of
Persia gave us what the conquest
of Greece gave to the Romans.

So far as I can see Mirza
Ghalib – the Persian Poet – is
probably the only permanent contribution we
that we – Indian Muhammadans –
have made to the General Muslim
Literature. Indeed he is one
of those poets whose imagination
entitled place them above
narrow limitations of
creed and nationality. His
[redacted] yet to come

[illegible] fine rule [illegible] an
[illegible] Yet a totally [illegible]
one meant [illegible]
[illegible] system starting to
[illegible] to the few horses
than [illegible] [illegible] a return
only because the Mormons had to
undergo a severe training under
[illegible] before they could they
could undertake to manage their
own affairs

The popularity of a horse [illegible]
depends on the amount of [illegible]
[illegible] [illegible] revealed [illegible] [illegible]
[illegible] [illegible] [illegible] extremely [illegible]
[illegible] the horse is full of [illegible]
[illegible] [illegible] [illegible]
[illegible]

I confess I owe a great deal to
Hegel, Goethe, Mirza Ghalib
Mirza Abdul Qadir Bedil and
Wordsworth. The first two led
me into the "inside" of things,
the 3rd and 4th taught me how to
remain oriental in spirit and
expression after having assimilated
foreign ideals of poetry, and the
last saved me from Atheism
in my student days.

To explain the deepest truths of
life in the form
of homely parables requires extra-
ordinary genius. Shakespeare
Maulana Rumi (Jalaluddin) and
Jesus Christ are probably the
only illustrations of this rare

Type of genius

In the development of universal
civilisation the Jewish factor cannot
passed as negligible quantity
The Jews were probably the first pioneers
of the principle of business—namely
summed up in the idea of
Righteousness

The true sphere of Mazzini was
literature not politics. The gain
of Italy is not much compared
to the loss which the world has
suffered by his devotion to
Politics

modern Science ought not to mock
at ~~[illegible]~~ Metaphysics
for it was a metaphysician (4)
Leibnitz — who first gave Science
the working idea of matter the
Substance — said he, is essentially
force "resistance" Borrowing this
notion from Metaphysics Science
devoted herself to the study of the
behaviour of this force.
And it is clear that she could
not have discovered it for herself

Ideas act & react on each other
The growing spirit of Individualism
Politics is not without its influence
on contemporary contemporary")
Scientific thought. Modern thought
regards the universe a —
democracy of living atoms

in the progress of thought [illegible]
[illegible] the [illegible] phases of
human activity. Our histories of
Philosophy tell us what many
people have thought but they
give
[illegible] us no information
as to the various
[illegible] social & political
which have determined the
character of human thought. To
write a complete history of philosophy
would certainly be a tremendous
task. No mere theologian can fully
reveal to his readers the rich
content of Luther's Reform. We
are apt to isolate such ideas
from the general stream of human
intellectual activity.

~~constitution~~ of Polygamy was
~~was~~ meant to be a universal institution.
~~It was permitted~~ would remove or
mitigate certain difficulties which are
with reference to European Society alone.
The words of permitted things
according to Islam is Divorce
It was [illegible] hardly to avoid Divorce
becoming a common social phenomenon
that ~~Polyg~~ Polygamy was tolerated.
Of the two social evils divorce or
Polygamy evils of [illegible] The
latter is certainly the lesser. ~~Have~~
~~[illegible]~~ But ~~that~~ the existence of
divorce perhaps with the only justification
for this institution, it is hardly
a concession to the ~~[illegible]~~
[illegible] of the male who accordingly
to this institution is allowed to
indulge in his inclination for

and without relieving fathers from the responsibility arising out of their indulgence. In England the individual does in some cases indulge in such inclinations, but the law leaves him absolutely free from the responsibility which may arise from his ~~indulgence~~ sexual freedom. He is not responsible for the education of the children he produces nor can ~~those children~~ such children claim their father. The consequences, in some cases, are awful. France has been compelled to recognise prostitution as a social institution which it is the duty of the State ~~not~~ to keep healthy. But perhaps the greatest criticism on monogamy is the existence of the superfluous ~~women~~ in several European ~~countries~~ in various forms

social & political nature are
tending to enhance the number
of women who cannot secure
husbands. They cannot become
mothers and consequently they
are driven to seeks seek interest
other than the bringing up of
children. They are compelled to
conceive "ideas" instead of children.
Recently they have conceived the
engrossing idea of "Votes for women".
This is really an attempt on (45)
the part of the superfluous woman
or if you like an attempt in her
behalf to create interest for
[redacted] in the sphere of politics
If society cannot allow their
[redacted] to produce & bring up children
[redacted] just than something else
[redacted] be adequate
[redacted] The suffragist movement.

an escape … at bottom — a cry for husbands rather than votes. It is at nothing more than a revolt of the unemployed.

It is the Fathers Faust — not the books supposed to have been written by the Galilean Fishermen — which reveals the spiritual ideals of the German nation. And the Germans are fully conscious of it.

Love is more than alchemy. The latter is supposed to turn base metals into gold. The former turns all the base passions into itself. Christ and Buddha were absolutely correct in their conception of a returning love but their passion for Ethical Idealism ignored the path of life. &c.

~~governed~~ the exhibition of man to love his neighbour. ~~Everywhere~~ Even ~~unthreatening~~ individuals who may have realised this, ~~never~~ their life, but as a principle of ~~international~~ morality, the ~~maxim~~ (47) ~~moment~~ clearly falls down. The results of the Russo-Japanese war would have been different if the Japanese had acted on the principles of morality announced by their religion

~~[illegible]~~ individuals and ~~institutions~~ did but then children ~~and~~ idea never die

English gentleman once told me he hated the Jews but because

by [illegible] Thereafter to the [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] the [illegible] [illegible]
[illegible] [illegible] the same [illegible]
[illegible] in a different [illegible]

[illegible] hitched up on an ordinary legend and filled it with the whole experience of the 19th century, in the entire experience of the human race. This transformation of an ordinary legend into a systematic expression of man's ultimate 'ideal [illegible]' [illegible] of [illegible] [illegible]. It is a [illegible] [illegible] of [illegible] [illegible] [illegible] of the [illegible] of [illegible]

~~[illegible]~~ Puritan theology of Milton
cannot appeal to the imagination of
our age. Very few people read
him. Voltaire was quite true
in saying that Milton's reputation
would go on increasing because
nobody reads him. (59)
Those however are [illegible] Milton. No
poet has has been more ~~so~~ serious
about his task than him. His
style ~~[illegible]~~ gigantic architecture comes
~~[illegible]~~ to false diction
~~[illegible]~~ will always stand
unrivalled by the Palace Lane of
Time. ~~[illegible]~~
~~[illegible]~~
~~[illegible]~~.
The tomb of Oscar Wilde is more
frequented than Gray

[illegible]

neither are Mahomed nor Tyler the
representative types of such
nations to whom they are
[illegible] spirits of nature
nor the advancement of the
[illegible] [illegible] the robbery
of certain [illegible] found [illegible]
[illegible] explanation – a history
of European currencies – the
17th & 18th centuries. (51)

The [illegible] of man is generally
based except for the difference he
receives from his fellowman

Some [illegible] amusements
[illegible] countries is
[illegible] no more [illegible], and
[redacted] better or the
[redacted] amusement [illegible] [illegible]

soon become insatiable. The influence
of European countries clearly [more] shows this
deplorable fact. The absence of amusement
in Muhammadan countries indicates
neither poverty nor austerity nor
illustration of the sense for enjoyment.
It reveals that the people of these
countries find ample amusement
and enjoyment in the general circle
of their home. The European critic
ought not to be so hasty in
consideration of the Muslim home
and that its influence wards off
amusement is no necessary
consequence of sensible happiness
nor doth love of [a necessary] amusement mean
want of unhappiness.

the tale of the world has been been
[redacted] decided by minorities.
The history of Europe bears ample
testimony to the truth of this proposition.
It seems to me that there is a
psychological reason why [redacted]
minorities should have been a
powerful factor in the history
of mankind. Character is the
invisible force which determines
the destinies of nations and an
intense character is not possible
in a large majority. It is a
force in the man which is diluted
the weaker it becomes

There are some people who are
[illegible] a part of a religious
[redacted] mind the French Revolution
[redacted] reveals the mentality

independence of his mind in spite of his scepticism. We must be careful in forming our opinion about the character of a man from their habit of thought

"There is any remedy for walking along the edge of a precipice? Shall I go aside, from behind push him down the rocky valley to die without dawn? Considering his treatment I am perfectly justified in doing so but that is mean & unmanly to do such a thing"

So says the Arab poet in the Hamasa (?)

This passage may be taken as a typical specimen of Arab poetry. The poetry so direct so straightforward ~~[illegible]~~ [illegible] calculated to readily [illegible]

prolonged does not attract him. The poet Mutanabbi, however, may be regarded as an exception but he is an Arab both by language only; in spirit he is thoroughly Persian.

Wonder, says Plato, is the mother of all science. Bedil (Mirza Abdul Qadir) looks at the emotion of wonder from a different standpoint. Says he —

"نزاکت‌هاست در آغوش مینا خانهٔ حیرت
مژه برهم مزن تا نشکنی رنگ تماشا را"

To Plato wonder is valuable because it leads to our questioning of nature; to Bedil it has a value of its own irrespective of its intellectual consequences. It is impossible to express the idea more beautifully than Bedil.

In so far as the evolution of religious ideas is concerned there are broadly three stages in the development of a community:—

(1) The attitude of scepticism towards traditional religion — a revolt against dogma.

(2) But the need of religion forms a social force of great value [illegible] and then begins the second stage — an attempt to reconcile religion with reason

(3) The second attempt leads to necessarily to difference of opinion. This stage probably [illegible] strife for which may have awful consequences for the very existence of the community. Difference of

terror of not honest (and unfortunately in so generally such honest must lead to utter disintegration. The Mussulmans of India are now on a third stage, or, perhaps, partly on the second partly in the third. This terror — a whip of one community — appears to me to be extremely critical and I am glad that there forces of a different nature at work which have a tendency to preserve the solidarity of the community though their influence, I ~~think~~ afraid / fear can be only temporary.

~~[illegible] of unity character [illegible] present times [illegible]~~ by misinterpret human nature.

psychology or any misinterpretation of human nature and since we are liable to misinterpret the nature of our contemporaries and even of our intimate friends & associates in daily life it must be far more difficult to rightly interpret the nature of those who lived centuries before us the record of antiquity, therefore the stories be accepted with great caution

The working power of an idea depends on the force of the personality in which it embodies itself Mohammad Buddha and Jesus Christ are the great embodiments of the idea of Equality yet Islam is the only force in the world which is still working in the direction of Equality

God created things man created
the worth of things. The immortality
of a pebble depends. Their
incessant creation [illegible] of a new
things certainly bear the stamp
of Divine manufacture; but
their meaning is through and
through human.

What is the law of things
continual struggle. What must
then be the end of Education
Evidently preparation for the struggle
of higher working & intellectual
superiority reveal thereby their
feebleness
Power is more divine than
truth. God power. Be ye
then like your father who is
in heaven

The concept of man in both the communism and
the fascists have to gradually themselves t

Power corrupts Falsehood & lie
is transformed into Truth

Civilization is a thought of the -
Powerful man
Given up creating for the methods the
Personification of Power Goes and
Tyrants create him

The idea of Nationality - the
~~ruling [illegible]~~
~~[illegible]~~ is containing a healthy factor
- a growth of its communities
And it ... to exaggerate
and when exaggerated it becomes a
Tending to kill. as various human
elements in Art or Literature

~~Nietzsche~~

~~Nietzsche thinks that biological truth demands a conscious the rejection of altruism sympathy but is not sympathy itself a product of biological evolution~~

No one can fully understand the significance of Kant's Categorical Imperative who does not study the political history of the German people. The rigor of Kant's conception of 'Duty' found its full explanation there

A diseased social organism sets up within itself forces which have a tendency to promote the health of the organism e.g. the birth of a great personality which may revitalise the dying organism by the revelation of a new ideal

Self controlled ______________

absorbing occupation

of political

suffering is a gift ______

It would therefore

that the poet ——

—— very often stopped

Life, like the arts of poetry or
painting, is wholly expression;
Contemplation without action is
death.
It is determination and bravery
that ~~which~~ success in life.

If you wish to become a public ~~political~~
leader ~~of [illegible]~~ you ought to know
how to flirt with ~~the~~ the
Dame Public. Entertain her
with platitudes and, if necessary,
with ~~by~~ lies.
Recognise your limitations,
estimate your capacities and
your success in life is assured ~~assured~~

There is something of the planner
in ~~the chessplayer's~~ mind. It lay
reminding it Ganesh [illegible]

No religious system can ignore the moral value of suffering. The error of the builders of Christianity was that they based their religion on the ~~moral value~~ fact of suffering alone, and ignored the moral value of other factors. Yet such a religious system was a necessity to the European mind in order to supplement the beautiful but onesided Hellenic Ideal. The Greek dream of life was certainly the best, as Lecky says, but it was wanting in the color-element of suffering which was supplied by Christianity.

If you have got a big library know all the books therein it only shows that you are

a rich man. Not necessarily that you are a thinker. Your big library only means that your heavy purse is large enough to hire many people to think for you.

The question is not that whether miracle did or did not happen. This is only a question of evidence which may be interpreted in various ways. The real question is whether belief in miracles is useful to a community. I say it is since such a belief intensifies awareness of the supernatural and holds together primitive societies as well as theocratic (c.f. Islam

Internationality is ideal not territorial loyalties and from the standpoint of social evolution then belief in miracles appears to be almost a necessity

Democracy has a tendency to foster the spirit of legality, & this is not in itself bad: but unfortunately it tends to displace the opinion moral standpoint and to make the illegal and the wrong identical in meaning.

The imperial ambitions of the various nations of Europe indicate that the nations are tired of Democracy the reaction against Democracy England

France is a very significant phenomenon. But in order to grasp the meaning of this phenomenon the student of Political Science should not merely content himself with investigation & discovery of the many historical causes which have brought about the reaction he must go deeper & search the psychological causes of this important reaction.

The ancients would produce Praxiteles, we produce penal readers they ~~[illegible]~~ by the ~~[illegible]~~ ~~[illegible]~~ in illustrate ~~[illegible]~~ by ~~[illegible]~~ of towns ~~[illegible]~~ ~~[illegible]~~ ~~[illegible]~~ may be ~~[illegible]~~

Our young prophets of Social Reform think that a few doses of education on western lines will revitalise the dead Musalman woman, and make her tear her ancient shrouds. This is perhaps true. But I fear finding herself naked once more she will have to hide her body from the eyes of these young prophets.

Nations are born in the hearts of poets, they prosper and die in the hands of Politicians

A Prophet is only a practical

Philosophy is a set of abstractions staring in the cold light of human reason the poet takes and raises them up into consecutive trajectory

Nature was not quite decided whether to make of Plato poet or Philosopher. The same indecision she appears to have felt in the case of Goethe (TB)

A woman of superb beauty with a complete absence of self consciousness is to me the most charming thing on God's earth

~~[illegible]~~

The attitude of Toleration .
and conformity without
belief in dogma is probably
the most incomprehensible thing
to the vulgar mind. If such
are your attitude, Keep much
[illegible] & try to defend your
position.

All the wonderful book-lore
. Your library is not worth
one glorious Insect on
the banks of the Ravi

True Political life begins not
with the claiming of rights
but with the doing of duties.

The beauties of nature can be
revealed only through the eyes of
a lover. Hence the importance of
a true marriage

Both God and the Devil give ~~man~~ opportunities only leaving him to make use of them in the way he thinks fit

"Think of the Devil he is sure to appear": this is equally true of God.

The psychologist's science [illegible] ~~[illegible]~~ [illegible] back dives into the deep of the human spirit.

God! I thank thee for my birth in this world of rosy dawns flame clad sunsets and thick forests wherein ~~the~~ gloom of nature's bygone nights rests in eternal sleep

the psychologist returns the proper dose

In a certain class of Indian families, mostly creatures of the British rule, the tendency to collect or beg testimonials from European officials has grown into a sort of instinct which reveals itself sometimes very early in the offspring. I look upon it as a kind of moral infirmity developed by an unhealthy environment. (76)

If you wish to study the academy of the human mind you may go to Wundt, Ward, James or Stout. But a real insight into human nature

You can get from Seth alone

As a plant growing on the bank of a stream heareth not the sweet below music which sustains its life — the plant growing on the bank of the spring beneath — so man listeneth not to the divine music that maketh the life and harmony of his soul. (76)

Come dear Friend! Thou hast known me only as an abstract thinker and dreamer of high ideals. See me in my home playing with the children, giving them rides turn by turn as if I was a wooden horse! ... the family. Each lying on the pass of

my grayhaired author the
touch of whose experienced
hand ~~makes~~ bids the tide of
times flow backward and
give me once more the
schoolboy feeling in spite of
all the Kant and Hegel in
my head. Here then will
Know me as a human
being (77)

philosophy ages, society rejuvenates

Both Shakespeare and Goethe
rethink the Divine thought
of Creation. There is however
one important difference
between them. The earliest
Englishman rethinks the universal
the ~~English~~ German the Universal

The Friend is a living embodiment
only to people who are in harmony
individuals

I judge the worth of my days months
and years from the experiences that
they bring to me and sometimes
I am surprised to find that
a single moment is more
valuable than a whole year

(28)

Every experience evokes something
from the soul of man. Even
the experience of sin will
reveal some aspect of your
soul of which you were not aware
before. Experience, then,
is a double source of knowledge:
it gives you an insight into
[illegible] you as well
[illegible] insight into what
[illegible] when you

nothing is more common place than facts, yet mankind were blind to them until Bacon opened their eyes

(79)

So are we drawn as wood is shoved
By other sinews each way moved
Montaigne remarks on the above line of Horace

"We go not, but we are carried as things that float now gliding gently, now hurling violently, according as the water is either stormy or calm".

While reading this passage in Montaigne I was put in mind of [illegible] by our late and lamented [illegible] Azad" who gave an entrance to this

could
and more beautifully than other
dreamers sentiment says he

[illegible]
[illegible]

Literary criticism does not necessarily
follow the creation of literature. We
find Lessing at the very threshold
of German literature

(30).

No nation was so fortunate as
the Germans. They gave birth to
Heine at the time when Goethe
was singing in full-throated ease
his ~~[illegible]~~ uninterrupted strains

In words like [illegible] Hafiz
and ~~[illegible]~~ thought from
the nightingale

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